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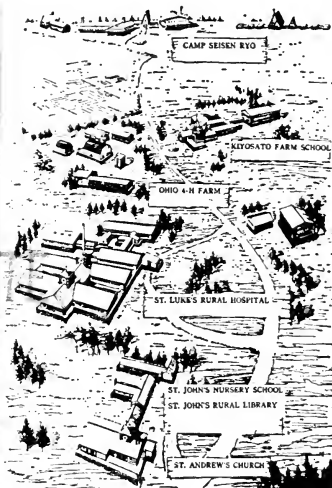
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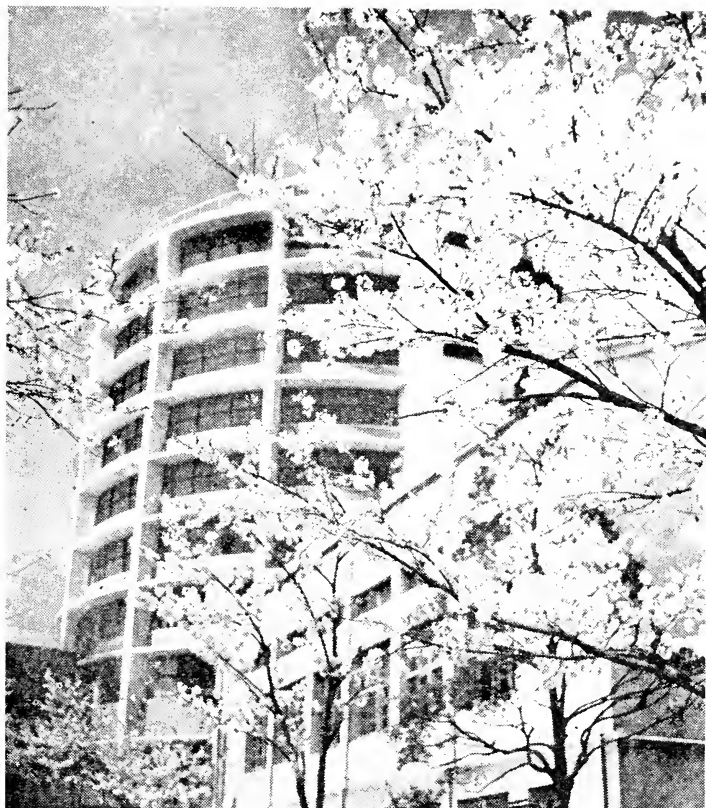
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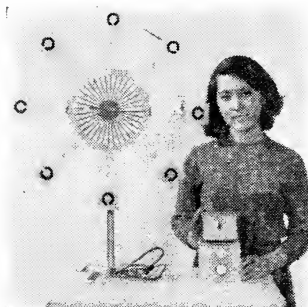
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## PREFACE

Upon the recommendation of the very capable editor of the last three Japan Christian Yearbooks, the Rev. Gordon K. Chapman, this year's Editorial Committee has decided to continue the format of a central theme. In doing so we hope to focus discussion on relevant issues facing Christians in Japan today. This year's theme has a 2-pronged attack: one on Christians in Political Encounter as found in Part II, and one on Christians in Secular Encounter as presented in Part III.

In Part II Editor Roderick Dugliss distills for us current thinking by a large number of Japanese Christians on such controversial subjects as China, Vietnam, Elections, Kigen-setsu (National Founders Day), and University Politics.

In Part III Editor Stanley L. Manierre has collected a formidable number of essays describing new ministries which are taking the Gospel to the man in the street. I think your imagination will be stirred by much of what you read there.

When Mrs. Betty Wedel informed me that she and her family spent over 150 hours compiling this year's Directory Section I could only thank God for such devoted laborers in his Vineyard.

The same might be said for Miss Patricia Patterson who has compiled the first index to be printed in the pages of this Yearbook. We know it will be tremendous value to all who study the Christian movement in this great land.

It was in 1905 that Dr. A.J. Stirewalt first came to Japan. This Yearbook is ever indebted to him for his faithfulness in compiling the annual Necrology report.

Our thanks go out to all who have taken time to contribute articles to this 56th edition of the Japan Christian Yearbook.

I would also like to express my appreciation for the opportunity of serving as editor-in-chief for this edition. The experience has been meaningful for me in many ways. I especially want to thank Dr. Chuzo Yamada and Rev. Stanley Manierre for their patience and help.

The views found herein are not necessarily the views of the editor-in-chief. We trust you will find this edition of the Yearbook up to your expectations, and that the addition of pictures will enhance your interest.

Paul L. Winemiller

Tokyo, April 26, 1967

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## PART I

### 1966 IN REVIEW

*Edit., Paul L. Winemiller*

"I hope that this year will see peace restored in Vietnam and a deepening fellowship between Koreans and Japanese. I also call on my fellow Japanese Christians to remember that while involvement in political matters is natural and important, there is a need to remember that "soul winning" is still the main task of the church." So spoke Rev. Takeshi Muto, president of the weekly Kirisuto Shimbun, as he joined other church leaders in expressing their hopes for the Year of Our Lord 1966.

It is no accident that I have chosen the above quote to lead off this narrative concerning highlights in Christian Activity in 1966. It was on February 7th that the Japan Christian Council for Peace in Vietnam lodged a strong protest with the National Council of the Churches of Christ in the U.S.A. concerning its December 3, 1965 statement on Vietnam. Crux of the issue was the Japanese group's opinion that the war is a civil war rather than a conflict precipitated by North Vietnamese invasion. America's refusal to admit this civil character in the conflict was seen by the peace group as an obstruction to peaceful settlement of the war.

The National Council of Church's Interchurch Aid and Service Division, which was recognized as a full commission of the NCC in 1966, led a magnificent drive which netted 2,800,000 yen for famine relief in hunger-stricken India. Coming from parishes, Christian Schools, and universities the amount was way over the 2 million yen goal set during the

NCC's Annual Meeting in February.

Early in the year Christians raised their voices in protest to the government over the reestablishment of Kigensetsu or National Founding Day. Many feared it would bring a return to the militarism of pre-World War II days. They saw it as a continuation of the Kigensetsu myth, which avows that the Emperor Jimmu assumed power as the first Emperor of Japan 2,627 years ago. The bill to establish the new holiday was supported by Prime Minister Eisaku Sato and his ruling Liberal Democratic Party. Although shelved seven times since it was first introduced in 1957 public opinion polls showed that more people were for its restoration than against it.

A noteworthy event was the winning of a national literary contest by a United Church of Christ laywoman, Mrs. Ayako Miura, on the theme of Original Sin. In accepting the 10 million yen prize Mrs. Miura apologized for her novel called *The Freezing Point*, because "I couldn't express well enough what 'original sin' is. . . . I meant to present the people of sin who cannot face God". Her novel was carried in serial form on the front page of one of Japan's leading daily newspapers.

Japanese Baptist pastors and laymen met at Amagi Baptist Assembly on the Izu Peninsula, June 1-3, to prepare for an October evangelistic campaign which would be led by Japanese pastors and missionaries in 60 churches throughout the land. Musicians and laymen from America joined in the October meetings.

Plans for a \$1 Million cathedral to be constructed in Tokyo were completed by the Nippon Seiko Kai (Japan Episcopal Church). Czech-born Antonin Raymond, one-time associate of the celebrated Frank Lloyd Wright, is architect of the new Cathedral, which is scheduled for groundbreaking in 1967.

"Expose yourselves without security measures to new experiences and new ideologies." These were the marching orders posted by German theologian Hans Margull to delegates assembled in Kyoto May 18-25 for the East Asian

Christian Council's Industrial Seminar on the role of the Christian in Industry today. The first such conference in the Area in 8 years, the 43 delegates and 25 observers from 14 East Asian and 4 Western nations returned home with few conclusions but a deeper need for continuing fellowship in this pioneering area of evangelism.

A highlight of the year was the first Japan-NCC Joint Missionary Orientation Conference held at Atami's Sagamiya Hotel on September 5. 85 new missionaries of the Anglican, Baptist Union, Baptist Convention (Southern), Evangelical Lutheran, Korea Christian, and United Church (Kyodan) Churches participated in the conference which featured insights into Japanese Ways of Thought, the Japanese Economy and Labor Movement, and the Japanese Social Structure. A dramatic program led by Program Chairman Yoichiro Saeki, and lectures by 3 Tokyo University professors highlighted the 2 day meeting.

The 14th General Assembly of the United Church of Christ in Japan was held in Osaka on October 21-26. Besides celebrating the 25th anniversary of its founding, the Convention elected a new slate of officers headed by moderator Masahisa Suzuki, former chairman of the church's evangelism department and pastor of Tokyo's Nishikatamachi congregation. Upon election he announced as his aims the development of more imaginative forms of evangelism, protection of Japan's "Peace" Constitution, withdrawal of American forces from South and East Asia, and enlargement of Kyodan self-support.

More than 1,000 members of the Japan Evangelical Lutheran Church met in Meiji Park, Tokyo, to close a two-year campaign aimed at deepening the devotional life and fidelity to the mission of the Church. The 3-day meeting in August capped a long period in which congregations studied the Gospel of John and devised plans to more effectively involve lay people in the mission of the Church. Under the theme, "We Stand On The Word", the program was closed with

addresses by lay speakers representing Lutheran Churches throughout the land.

The Christian Kindergarten Union held a conference on November 7 at Tokyo with 30 teachers from 13 Asian countries in attendance. The meeting marked the 80th anniversary of the founding of Japan's first kindergarten.

Christian women of Asia met at Tokyo's International Christian University in July for extended conversations on the subject "Lay Women in Home, Church, Society, and the World." Hosts to the more than 90 delegates and observers for the 11-day conference was the Japanese delegation led by Mrs. Masae Harada, a lay leader of the United Church of Christ in Japan.

Ecumenism reached a new peak during the year with the initiation of talks between the Kyodan and Japan's Catholic communion. The Week of Prayer for Christian Unity was also a feature of the year's ecumenical activities, and publication of a joint pamphlet for this week by NCC-Japan and the Roman Catholic Church brought a new dimension of cooperation into the movement.

Establishment of Pulpit and Altar Fellowship between the Japan Mission of the Lutheran Church (Missouri Synod) and the Japan Evangelical Lutheran Church was a highlight of Lutheran Ecumenical relations during the year.

From England came the Director of MRI (Mutual Responsibility and Interdependence), Bishop Dean, to discuss mutual projects of inter-church aid with the leaders of the Seikokai, (Japan Episcopal Church.)

In the Japan Korean Church a committee was formed to investigate merger possibilities with the Kyodan.

AVACO announced plans for the building of a New Mass Communications Center in Tokyo with completion date scheduled for 1969.

The NCC-Japan related Protestant Publishing Company set up a wholesale clearing house for books of all Christian denominational publishing firms in Japan. The purpose is to

provide a central channel for distribution of Christian books to both secular and Christian bookstores throughout Japan.

The Japan Bible Society distributed 4,180,000 copies of Scripture between November 1965 and October 1966, according to a statement by Bible Society General Secretary, Shunzo Miyauchi. Distribution of the Old Testament is growing particularly fast, as schools which once used only The New Testament now require both sacred books.

Gifts totalling more than 1 million yen were received through Church World Service from abroad to aid victims of "Typhoon Ida," which struck Yamanashi Prefecture in the Autumn. Japanese Christians also contributed to the fund which provided bedding for many homeless people.

A statement on "The Ideal Japanese" stirred deep Christian concern when the statement's release by the government—controlled Central Education Council came out in the Fall. The Statement, exhorting secondary educators to inculcate moral values and respect for The Emperor, raised immediate fears in the minds of most Christian leaders of revival of the pre-war "Imperial Rescript on Education"—a document which had been used to force intellectual conformity to the old imperialism.

These are the highlights of the Church in Japan in the year of our Lord 1966.

## PART II

# CHRISTIANS IN POLITICAL ENCOUNTER

*Edit., Roderick B. Dugliss*

### INTRODUCTION

“If you want to keep the discussion friendly, best not talk about religion or politics.” In spite of this timeless warning, each year’s *Japan Christian Yearbook* invites its readers to consider both of these proverbially touchy topics, and, indeed, compounds the felony by considering them together—religion *and* politics. Rather than violating the rules of polite discourse, however, the editors feel that this is a necessary and proper function of this yearbook. The topics are touchy because they are of interest, and command the attention of all, expert and layman alike. Therefore, even if a few toes are trod on, or some sensibilities ruffled, the desired result is that the reader gain some understanding of how this vital area of life is considered in Japan, and for this year, by Christians in Japan.

There are endless questions that could be raised under this heading, so that pressures of space and time have limited the topics to four—two dealing with problems of foreign affairs, and two that treat immediate political issues within Japan.

China and Japan have long been linked geographically and culturally but since the end of the Pacific War and the success of the Chinese Revolution the two countries have taken markedly different political and economic paths. Though the ideological gap is wide, there are other ties which

seem to span it. As a result, the issue of China is never very far away in any political or economic question that one raises in Japan. How would a Christian assess the impact of the China issue on Japan? The yearbook is fortunate to have had an interview with Mr. Yutaka Shishido, active lay member of the *Kyodan* and Foreign News Editor of the *Kyodo* News Service. Mr. Shishido is in a unique position to comment on China for he is an "old China hand." Drawing on his background he has some particularly penetrating comments on the ideological nature of the present "Great Cultural Revolution" that disturbs life on the Mainland.

The most intense and controversial international issue of the past year has been the war in Vietnam. The United States, vitally involved in that country, has always counted Japan as one of her chief allies in Asia. The very cool official stance of the Japanese government, and the overt criticism of her people toward the war, and particularly the U.S. rôle in it has been a source of concern to many Americans. The critics are not merely a vocal minority; poll data shows that a majority of the people are to some degree critical, and Christians in Japan are no less concerned. Dr. Keiji Ogawa, Assistant Professor of Philosophy at Tokyo Woman's Christian College reports on the activities of the Japanese Christian Council for Peace in Vietnam. Although his comments are limited to the work of this one group, the opinions expressed, and the reasons given for them are a good index to why and how many Japanese Christians hold the views they do as regards Vietnam. One may not necessarily agree with the points made by Prof. Ogawa, but they cannot be dismissed as merely the opinion of one man. In reporting the thought of the council, he reflects attitudes that are widely shared.

Regular readers of the *Japan Christian Yearbook* have seen a great deal about the International Christian University in these pages through the years. Some may feel that inordinate attention has been paid to this one Christian uni-

versity to the neglect of other, older schools and programs that a number of Christian groups have initiated and carried on. Too, there might be a question raised about the appearance of an article on I.C.U. in a section of the yearbook devoted to contemporary political problems. However, as Mr. Bruce Roberts vividly relates, the university has, in 1966 and 1967, undergone a crisis which, though educational in impact, has been clearly related to politics. It has also shaken the institution to its very foundations. As one who observed much of what Mr. Roberts discusses, I can assure you that he does not exaggerate. "Student problems" are part and parcel of Japanese higher education, but the problems faced by I.C.U. are of such a nature that they deserve serious consideration by all Christians who are concerned with the conflicts of ideology and the general problems of living the faith in today's political arena. For these readers, as well as those who have a special interest in this institution because of the experiments it has tried, Mr. Roberts has been given ample space to develop questions for Christians concerned with political issues.

The final article looks at three events that were very much in the news this past year; two elections, and the institution of National Foundation Day (*Kenkokukinenbi*). In each instance there are points relating to religious and Christian involvement in political questions.

Neither the specific articles nor the section as whole claim to be exhaustive. It is hoped, however, that insights can be gained and perhaps even something more than polite discussion will be inspired.



## CHAPTER 1

### CHINA

*Based on an interview with*

*Yutaka Shishido*

Mainland China looms large in the politics of South and East Asia. Its history and culture, its population and geographical expanse all mark China as a potentially great power in Asia, yet because of an isolation which is imposed both from within and without China is directly a political concern of only a few Asian nations. Japan has always been geographically and historically close to China, but since the end of the Second World War Japan has joined those nations which concentrate their overt international politics in other areas while always, as it were, looking over their shoulders toward the "Middle Kingdom."

One of the by-products of this pattern of international politics in Asia has been the emergence of a species of scholarly or journalistic bird known as the "China Watcher."

A bird of no common plumage, it is most often found in flocks on the borders of Mainland China, peering intently toward the interior. It is also full of questions for those who might possess any firsthand knowledge of persons or events on the Mainland.

The usual habitat for these individuals has been Hong Kong, where there is constant movement going on in and out of China. In the past year, however, a significant shift has taken place, and suddenly Tokyo found itself in first place. The cause of this shift was twofold. China became embroiled in an extremely confusing "Cultural Revolution" which worked itself out on the walls and in the streets of the

capital, Peking. Primary among those able to observe this great up-heaval in China were Japanese correspondents who, because of cultural and racial affinities with the Chinese were able to move more freely and understand more accurately than were the handful of Western reporters permitted in Peking. News reports from Japanese correspondents became the basic source for the China watchers, reports which are still scanned eagerly day by day to find clues as to what exactly is going on in the world's most populous country.

Mr. Yutaka Shishido, Foreign News Editor for Kyodo News Service combines the qualities of an active Christian layman and a China expert, and was kind enough to spare some of his valuable time in order to share with the editor and the readers of the *Yearbook* some of his observations on the concerns of Japanese Christians with the problems posed by Mainland China. Mr. Shishido was the first Japanese correspondent to go to Peking after the Second World War, and has maintained contacts in China over the years. He is also a founding member of the Japan Christian Peace Association, and as such has found a means by which he can relate his knowledge and experience with an active Christian concern for peace and the improvement of the climate of international politics in Asia.

Initially, Mr. Shishido confirmed the generalization that the Japanese people have a feeling of closeness to the people and culture of China. This may be subconscious and even non-rational but it does create a basic favorable inclination toward the Mainland while still permitting expressions of disapproval of certain politics and developments of the Peking *régime*. One point where this becomes clear, according to Mr. Shishido, is in the reaction to Communism. Japanese have a much stronger feeling against the Soviet Union and its activities as a Communist power than they do toward the Chinese Communists. Russia has presented more of a direct threat to Japan and even now controls nominally Japanese territory north of Hokkaido; the danger presented by Com-

unist China seems far more real to foreign visitors to Japan than it does to the Japanese themselves. Mr. Shishido noted how impressed he had been during the revolution in China by the discipline and high morality of the People's Liberation Army: this initial impression from the revolution period, together, perhaps, with feelings of guilt on account of Japan's military activities in China during the last War, still colors Mr. Shishido's view of China and is shared, to some degree, by most Japanese.

Japan's inclination toward mainland China is not limited to emotional attitudes, however. China has been important to Japan's economy in the past. There are many who feel that China is a natural market for Japan today even though, at present, her greatest trading partner is the United States. Although the actual volume of trade with the Mainland is still rather small, Mr. Shishido pointed out, it is already three times that of the trade with Taiwan, and shows every prospect of growing. He sees no difficulty in continuing the policy of "separating politics and economics" in the area of China trade, while admitting that this might seem impossibly contradictory to foreign, particularly American, observers. China needs Japan and is, furthermore, in terms of transportation costs, in a favorable position. In short, it seems clear that trade with Mainland China will increase regardless of major political changes.

Not all contacts with China have been favorably received in Japan, however. The unfavorable reaction to the overtures made on the part of Japanese Socialist Party leaders to the Chinese *régime* was disappointing and indicated, Mr. Shishido thinks, that its political attitudes were not fully understood. Most serious in recent years has been the disaffection created by China's development and testing of atomic weapons. Mr. Shishido noted that this matter is of great concern to the Japan Christian Peace Association; indeed, this development in China has been the cause of a serious split in the anti-nuclear weapons movement in Japan, and the resulting loss

of effectiveness in its witness, he feels, is extremely grave. The mere fact that the Japanese Christians were so surprised and disappointed by China's nuclear testing is an indication of the positive expectations held for China, and the degree to which the Japanese had felt they could be an influence in this area of policy.

The discussion of Christians and the China question moved very quickly to relations with and the status of Christians in China, especially during the current turmoil there. Mr. Shishido believes that because of common origins in the missionary movement Japanese and Chinese Christians feel close to one another; hence those in Japan feel a good deal of concern about their Chinese brethren. In this regard, Mr. Shishido himself has come to know a Protestant pastor in Peking. Their relationship dates from before the Second World War, and both then and since 1945 they have regularly exchanged correspondence and books. In the late 1950's a delegation from the Japan Christian Peace Association was invited to visit China and Mr. Shishido renewed his contacts at that time. Invitations for reciprocal visits have been extended, but the Chinese have been either unable or willing to respond. Since then, this personal relationship has lapsed and the turmoil caused by the "Great Cultural Revolution" causes Mr. Shishido to worry somewhat about the fate of his friend. Reports from Peking mention that there were attacks on the Christian churches during the early stages of the revolution, but since then the Christians seem to have been let alone. He is optimistic that someday soon, contacts between Japanese and Chinese Christians can be re-established, and that he will see his friend in Peking.

The Great Cultural Revolution, being the most recent development in Mainland China dominated Mr. Shishido's remarks, and the interview contained a number of very perceptive comments. For example, he sees that there is more at stake in the turmoil in China than, as many Western observers would have it, a simple power struggle. Ideology has

played a more important rôle in the whole of the Chinese revolution than it has in any other Socialist or Communist revolution, and a number of hints may be found in the now-famed writings of Chairman Mao as to the exact nature of the changes he is attempting to bring about.

Mr. Shishido referred in particular to Chairman Mao's essay on *Resolving the Conflicts among the Peoples*. Departing somewhat from a strict historical determinism, Mao sees origin of class consciousness not in circumstances but in the nature of Man himself. At the foundation of the revolutionary enterprise, then, is a spiritual, psychological-emotional factor and this leads us to the basic thing that must be changed or transformed in order to complete a true revolution. This analysis makes it possible for a typical peasant-become-agrarian-revolutionary to still possess a "bourgeois mentality." For him, the revolution is not yet complete. This is, of course, all the more true in the case of the convert from non-peasant or non-proletarian origins who will still retain much of his former self under his quilted blue garb and fervent poring over the writings of Chairman Mao.

As this flaw which the revolution seeks to overcome is deeply rooted, indeed in the very nature of man, as stated above, liquidation, imprisonment, or the more traditional penal approach to the recalcitrant or impure which marked the stages of the Russian revolution are clearly inappropriate: they do not go to the heart of the problem, particularly if these "wrong attitudes" are, as they often seem to be, unconscious. Rather, one must change the *person* so that he can be welcomed fully into the fruits of the revolution. If Mr. Mao's differences with President Liu Shao Chi were strictly those of power, Mr. Shishido pointed out, the Stalinist path of purge and liquidation would be clearly the most logical as well as the most expedient, and President Liu would have been dead long before now. The culmination of the revolution, in Mr. Mao's view, will not come by simply removing those individuals tainted with things bourgeois. They must be con-

verted. Were President Liu liquidated, it would to a certain extent be an admission of defeat for the truth of Chairman Mao's system.

At this point, Mr. Shishido stated, one can understand more fully the bitterness that has come to light in Sino-Soviet relations during the Great Cultural Revolution. Again, border claims, claims to leadership in the world-wide communist movement in terms of power have played their part, but at the heart of the matter would seem to be Mao Tse Tung's scorn for the Russian acquiescence to a "partial" revolution. The 1917 revolution was Socialist in form: institutions were changed, laws were altered, and exploiters of the old order were eliminated but that is as far as it went. No attempt was made to bring about a full conversion of the Russian people. Consequently, in the year of the 50th anniversary of the revolution, signs of the health of the bourgeois mentality in Russia are rife. From the fashions displayed in GUM department store to the various *détentes* in foreign policy, the flowers of evil, from Mao's point of view, flourish. Only the people of China under his wise leadership are struggling to gain, or regain the purity of the revolutionary goal—that is, the formation of a new man.

By now the reader is perhaps aware of the voice in the back of his mind that is asking, "But isn't this Theology you're talking about?" When questioned in this vein, Mr. Shishido readily agreed. Substitute "sin", "Gospel, and "state of Grace" or "salvation" for the appropriate terms in revolutionary jargon and suddenly Chairman Mao is preaching evangelism. The analogy to a Christian conception of the nature of man and its "salvation" is a strong one and provides a significant, if sobering insight into the depth of understanding and into the goals of the Peking leadership. The aim is the conversion of China, just as it was to countless Christian missionaries up to 1950. But this time, it is to a different and more widely accepted faith which has achieved the amalgamant long sought-after by Christian leaders, between the for-

eign and the indigenous.

In China today, then, there is taking place a strenuous attempt, involving the heights of political power, to bring about a true revolutionary-cum-eschatological spirit and a system of true classlessness—a concept rooted in essential Marxism, but one which Marx himself, as a perceptive political sociologist, had to relegate to a “utopian” phase of his ideological system. The effort may indeed be utopian, the goal impossible to achieve, but the Christian observer, Mr. Shishido declares, must realize that in China the impossible is being attempted, and with all the resources that society can muster. What this may mean for the Christians in China is the source of Mr. Shishido’s concern for his pastor friend in Peking. Perhaps his optimism regarding a future reunion rests on his understanding of the impossibility of the final goal’s ever being reached. In any case, since Christians are, or should be involved in a similar enterprise—confrontation with the nature of man, and conversion to revealed truth—Mr. Shishido’s explication of the Great Cultural Revolution in theological terms might well encourage readers to serious consideration of the implications of the current developments in China.

## CHAPTER 2

### VIETNAM

#### A Look at the Activities of the Japan Christian Council for Peace in Vietnam

*Keiji Ogawa*

The war in Vietnam is a subject of concern to Christians throughout the world. It is perhaps the only political issue since the end of the Second World War to stir the consciences of Christian people in all countries, and it has been of special concern to Christians in Japan. Rather than try to conduct a general survey of Christian opinion, this article will focus on the one very active group in the Churches, the Japan Christian Council for Peace in Vietnam, in an attempt to state the reactions, and resolutions of Japanese Christians in the serious situation in Southeast Asia.

In March of 1965 the second All Christian Peace Conference in Japan was held in Osaka at the Tenma Church of the United Church of Christ in Japan. There were 253 financial supporters present from all over Japan, 211 regular members and 10 observers. Compared with the 250 attendants at the meeting of the Conference in Tokyo in 1962 this meeting seems rather small. But if one takes into account the geographical disadvantages, the turnout for the conference is quite remarkable.

At the Conference much concern was expressed over reactionary movements within the country, but the main interest of the conferees was in the field of international affairs, particularly the war in Vietnam. As a result of the discussions held, the Conference adopted a three-part resolution which



stressed the following points:

1) The immediate cessation of the bombing of North Vietnam. It was later explained that . . . "This would not be construed as the evidence of weakness and withdrawal of the U.S. regular troops from Vietnam . . . but evidence of the strength of her moral self-restraint".

2) A solution should be sought by means of negotiation which is based on the principles of national-racial self-determination. This implies that there should be a "cessation of fighting and military action on both sides", and that "negotiations should be carried out principally between the South Vietnam government and the Viet Cong".

3) U.S. troops should be withdrawn from Vietnam. In the future there should be a policy of "military non-involvement on the part of the U.S. in Vietnam". The reasoning behind this is based on the principle that "real and enduring friendship will be established between the U.S. and the peoples of Southeast Asia through other than military ties. Military superiority cannot be the substitute for moral prestige and authority".

In order to realize the intent of these resolutions the Conference determined to make use of a variety of means such as the holding of protest meetings, staging demonstrations, and collecting signatures on petitions. These activities were to be used to appeal to the whole world as well as to the Japanese, American, and European Churches. It was also thought desirable that mobilization of Christian opinion should be carried out in every kind of Christian organization, and that, therefore, a special committee should be organized. The result was the Japan Christian Council for Peace in Vietnam. Following the conference the committee leaders made "an appeal to all Japanese Christians for Peace in Vietnam". This was issued over the names of 55 well-known Christian leaders. The next step was an organization meeting of the Council held in Tokyo at the Miyake Church in the presence of the promoters and attracting some 120 supporters.

Three programs were decided upon at this meeting as effective means for realizing the special resolutions of the Osaka Conference. The first was to send an appeal to all Christian Churches, organizations, and schools in Japan. The second was to mount a signature-gathering campaign, which would also seek funds to finance the activities of the Vietnam Peace movement. And thirdly, the Council decided to send a special mission to the United States. The mission would be an activity of the Conference, but its purpose would be to convey the desires of all Christians in Japan to the National Council of Churches, and to the leaders of each denomination in the United States. To propose such a mission was a daring step, but the Council was determined to carry out its resolve. The idea of the mission went forward and the project was successfully carried out. This action stands as a landmark in the history of the relations between Japanese and American Churches both in the novelty of sending emissaries from the "younger" to the "older" Churches, and in the degree of social concern on the part of Japanese Christians that this represented.

In the resolutions of the various conferences and meetings, and in the messages and appeals put forward by the Japan Christian Council for Peace in Vietnam one can see the basic assertions that Japanese Christians are making concerning the Vietnam war. The statements of these active organizations contain five interrelated appeals directed variously to policy-makers in the United States and Japan, and to fellow Christians outside Japan. The first of these calls attention to and deplores the phenomenon which has added a new word to the modern political vocabulary: "escalation". The continuing expansion of the war is particularly distressing, and much of the effort of the Japan Christian Council for Peace in Vietnam is concentrated on supporting worldwide appeals for cessation of the bombing of North Vietnam.

The second emphasis is to underline the inhuman character of the war. All war takes a sad human toll but the devices of

modern weaponry, especially the use of Napalm and "poison gas" are to be condemned. They are indiscriminate and therefore involve more and more the civilian population.

The third and fourth appeals are directed more toward the government of Japan. Of these, the first calls attention to the fact that Japan bears a deep moral responsibility in the Vietnam war because it is used in many ways as a supply base for the United States military units active in Vietnam. There can be a greater involvement in a war than is expressed in the actual sending of armed men to fight. Japan must become aware of the degree to which she is involved, and therefore compromised. The other appeal for Japan asked the government how Japan could be so involved if it is truly a country with a "peace constitution". With such a constitutional commitment, what is the proper attitude for the leaders of Japan to take?

The final appeal is somewhat summary in that it expresses a desire to gain the attention of "American brethren who respect their own tradition of faith" in order to make clear the distress that the Vietnam war is causing to Japanese Christians and in order, specifically, to point out the many dangers to them and to the world involved in the strategy of escalation.

Behind these appeals lie at least four fundamental viewpoints or ways of thinking which are important to know if one wishes to understand fully the attitudes of the Council as it strives to speak for Christians in Japan. The first of these concerns the problem of racial attitudes and prejudices. It is asserted that if a war with the present characteristics of the present conflict in Vietnam had occurred in Europe (which is in many ways directly related to America's national interests), it is very doubtful whether the United States could have engaged in a "preventive" or a "limited" war as she has done in Southeast Asia. Japanese Christians, who are themselves Asian, cannot help but ask if, to the American people, the lives of Asian people are cheap. In this same period one can ob-

serve the difficulties of the Civil Rights movement in the United States and the strong nature of racial prejudices in that country. Is it not possible that feelings of white racial supremacy help to support a continued escalation of the war against the Vietnamese people? If so, then the war is indeed a challenge to all Christian churches. Japanese Christians believe that the love of the crucified Christ is shared by all people, including Asians, equally and that if the pernicious influence of race thinking tempers American policy in Vietnam, it is the responsibility of all Christians, but perhaps especially Japanese Christians, to speak out against it.

Another basic viewpoint that underlies the attitudes of the Council is related to the first. It involves the problem of colonialism. The Japanese understand, through their own history from the time the country was first opened to the West, the cultural conditions of a country under colonial or semi-colonial domination. Political independence is necessary in order to form an unique culture for each race and nation; without such independence it cannot create its own history. This is not simply a question of political control. Economic independence is requisite for the development of spiritual independence. In this period of the modern awakening of Asian countries we cannot understand situations in Asia unless we are able to recognize and sympathize with the struggle for racial and national emancipation. Unless this recognition is present a nation's Asia policy will be rowing against the stream of modern history and will bring many people into unnecessary confrontation, tension, and struggle. This viewpoint prompted many of the resolutions of the Peace movement which basically question whether or not American policy in Vietnam misses the main point in not considering Asian policy from the standpoint of the peoples of Asia.

Thirdly, the Council raises questions about the motivation of American policy *vis-a-vis* Communism in Asia. United States policy seems to have been motivated by the desire to stop Communism from taking over in Vietnam as this would

be the first, fatal step towards a complete Communist domination of Southeast Asia. The Council believes that Communist expansion in Asia cannot be stopped by arms. U.S. military intervention has only intensified the situation and involved more innocent people. U.S. actions have only aroused the antipathy of Asian people who have been friendly to her in the past. The Viet Cong are more nationalist than Communist, for in Asia Communism generally tends to be an instrument of nationalism. The U.S. has been blinded by its committment to "anti-Communism" so that it is unable to comprehend the nature of the force of a movement for national liberation, and this flaw, among others, led the Council to believe that the U.S. will lose her prestige and friendship among the Asian people.

A final view, related in many ways to those above, is based on Japanese insights into the nature of a guerilla war. In the Sino-Japanese war which led up to the Pacific war, the Japanese army suffered heavy casualties at the hands of Communist-led guerillas. From this experience the Japanese have learned that a conflict against guerilla forces cannot be won unless one has the full support of the populace living in the area of combat. If this support is not forthcoming, the field army must undertake to destroy or "pacify" all the inhabitants of the region, be they civilian, sympathizers, or active combatants. As the people of Japan and China soon discovered, the tactics of anti-guerilla warfare become increasingly savage and inhuman with clear victory never achieved by either side. Applying this analogy to Vietnam, the implication is that escalation in overt war means an escalation in inhumanity, suffering, and the toll of innocent lives. Another lesson held in this analogy is that an escalated guerilla war can move inexorably into a total war, and in the age of nuclear weapons this prospect is especially horrifying. The people of Japan have had direct experience with the pattern of guerilla war, and the consequences to which it can lead. For this reason, Japanese Christians feel it a duty, a

responsibility to try and share the lessons of their own experience with their American brethren. It is imperative that this message, founded in history, not theory, be heard in America. For this reason, the Council took the bold step of sending a mission to the United States to explain the aforementioned appeals and viewpoints.

What has been the impact of the work of the Japanese Christian Council for Peace in Vietnam on the Churches in Japan? The mission to the American Churches captured the imagination of Japanese churchmen, and one of the first problems for the Christian community was to determine who should go on the mission as spokesmen for Japan in this crucial time. In order that the delegation represent the concerns of all the Churches the Council asked that the Reverend Isamu Omura be the leader of the mission. He was at that time Moderator of the United Church of Christ in Japan and has always had a great understanding of Christian peace movements. Because of fears of the effects that his leadership might have in relation to his official position he was most reluctant to accept the responsibility though he hoped to join the mission as one of its members, in a personal capacity only. However, because he was felt to be the most appropriate person he finally agreed to assume this difficult task. Joining him on the team were Dr. Yoshiaki Iizaka, Professor at Gakushuin University, Dr. Sekikazu Nishimura, then a member of the House of Representatives of the Diet (*Japan Socialist Party*), Miss Hatsue Nonomiya, the leader of the peace movement section of the Japan Christian Women's Association, and Dr. Kosaku Yamaguchi, Professor at Momoyama Gakuin University.

The establishment of the mission caused a sensation in the Churches in Japan. A meeting of concerned Christians was held in June, before the mission left, at the Reinanzaka Church to discuss peace in Vietnam. Over 400 persons were present, an unusually large turnout for a meeting of the Christian peace movement, and much heated debate of the

resolutions of the Council took place. After some amendments and adjustments of Council statements, the sending of the mission was endorsed. Japanese Christians accepted the need to take this momentous step, and proceeded to raise from among their numbers, the 3 million yen deemed necessary to finance the venture. By September, after the mission had returned, the fund was over-subscribed by 450 thousand yen, having come from more than 209 churches, 40 Christian groups, 205 private offerings and 86 miscellaneous sources.

The mission spent about a month in the United States traveling and speaking both as a group and individually. A schedule had been arranged by the National Council of Churches, and it took the representatives to Churches, universities, and meetings of journalists in most of the major urban areas in the United States, as well as to the White House, the State Department, the Pentagon, and other government offices.

The importance of this activity for Japanese Christians can be seen in three ways. The Churches in Japan have tended to have a rather passive attitude toward political matters. The degree of activity involved in the Vietnam peace movement and the wide support it received is a remarkable development in the history of the Church in Japan. Financial support came not just from Tokyo and Osaka, but from all over the country; from large urban churches and smaller rural congregations. The extent of support, financially expressed, is some indication of how deeply Japanese Christians feel about the fighting in Vietnam, and how much they appreciated the initiatives taken by the Japanese Christian Council for Peace in Vietnam.

Additionally, up until the sending of the mission in 1965, the peace movement among Japanese Christians was regarded as a peripheral activity of a small group of "radicals", and therefore in no way representative of the wider Christian body in Japan. Through the work of the Council, however, the average Christian, the local congregation came to consider

seriously the political responsibility of their several churches. The influence of the Council may be considered as having had a maturing effect on Christian social consciousness, and the Christian peace movement has stepped to a new phase in the life of Japanese Christians.

Finally, in this movement, Japanese Christians have been speaking from their own situation as Asians. Up until this time, the basic attitudes of the Japanese churches have often been dependent upon, or mere reflections of those of European or American churches. Yet the Church, wherever it is, has the responsibility to speak both to and from its local situation, and in this movement, perhaps for the first time, Japanese Christians fulfilled the expectations that this responsibility entails. Also, we see as an aspect of this assumption of responsibility a new relationship between the younger mission churches and the "Mother" church. A mission sent to the United States marks the development of a kind of equality in relationship that must surely be welcomed by both parties.



## CHAPTER 3

### CRISIS IN THE UNIVERSITY DEATH . . . AND RESURRECTION?

*Bruce Roberts, Jr.*

It is not the purpose of this article to provide a detailed description of the recent events at the International Christian University. The writer's information at many points is incomplete and can be suspect of being biased. Moreover, by the time this material is in print there will doubtless have been many developments that cannot be accounted for between writing and printing. Rather, after a brief chronological presentation an attempt will be made, consistent with the writer's understanding of the purpose of this section of the *Japan Christian Year-book*, to draw out of the situation some observations on the impact of a political event upon a group of Christian people in an avowedly Christian institution, and various questions that present themselves about the interaction of Christians and political questions in a particular case in Japan.

*Scenario of crisis:* Initially, the subject of dispute between the faculty and administration of I.C.U. on one hand and a vocal group of self-selected student leaders on the other was the university's proposal to use the Standard Achievement Test of the *Noryoku Kensa Kenkyujo* (or *Noken Test*) for a part of its entrance examination procedure. Both the general concept of the examination and specific portions of its content had come under severe criticism by the Japan Teachers' Union (*Nikkyoso*) on grounds which are, for reasons of space, outside the scope of this article, but after receiving the assurances of its own education experts that the test was

sound, the faculty voted in May of 1966 to try the test for at least a year.

Whether the *Noken* Test was a "real" issue is a debatable question in trying to understand the ensuing events, for the chronology shows that the incensed reaction of the student body was a long time in coming, suggesting that other factors were perhaps involved. The previous December (1965) there had been a brief but intense confrontation over the establishment of a student coöperative for the running of the university dining hall. In order to get the administration to approve the coöperative a forcible blockade of the Main Building was proposed to the student body and was voted down, but subsequent proposals for the disciplining of certain student leaders resulted in the setting up of such a barricade in the next week. After seven days, the occupying students quit the building and the matter rested, leaving many issues about the rôle of the student in the university unresolved. One clear result was the breeding of an atmosphere of distrust by students of the university's leadership (and vice-versa) into which the issue of the *Noken* test was interjected.

It is reported that a small group of students held a special "summer seminar" to analyze the "mistakes" of the Coöperative movement, and to set up the framework for the next incident, in which there were to be no such mistakes. If reliance upon the assent of the assembled student body was one of these, then the atrophying of the structure of student government and the regular channels of student-faculty communication which quietly occurred through the Fall of 1966 could be considered as part of an over-all design conceived in the summer seminar. In any case, suddenly in January, 1967 with the entrance examination period approaching, vocal protest against the *Noken* test and its use at I.C.U. began, and because there was no official student government, a self-selected committee assumed leadership on behalf of the student body and the struggle was on. From that time, events moved quickly.

In the first week in February, for reasons entirely apart from the student protest, the faculty voted not to use the *Noken* test results in the 1967 admissions screening. There was a moment of confusion on the part of the student opposition, but two days later the university community awoke to find that the Main Building was effectively barricaded from the inside by an undetermined number of students and that an "all-student strike" was under way. This came as a surprise to many of the students, but by noon of the following day a large number of supporting students had been marshalled through the effective use of dormitory leadership and a student-faculty face-down was inevitable. The demands had then shifted to (a.) a promise "never" to use the *Noken* test, and (b.) the rescinding of a modest increase in the fee for taking the admissions test.

Twelve days later on the eve of the Entrance Examinations (for which it was thought the use of the Main Building was essential), the President of the university unilaterally agreed to the students' conditions. After a few hours of hesitation, the response of the occupying group was to offer to leave only if there were a guarantee of no disciplinary action, and the phase of true struggle was entered.

The Entrance Examinations were held under a great deal of strain in other campus buildings, unmolested, but immediately afterwards, the confrontation was renewed. The university determined to continue classes, and the students issued a new set of demands, including the "no discipline" one, a demand for the faculty to vote on the President's action, a promise that no academic research be done with *Noken* materials, that the faculty apologize, and many others. The group became more active, leaving the building to try to block access of other students to classes, entering the classes to stop lectures, and culminating in the barricading in of a faculty meeting in another building for 13 hours, and in a bottle-throwing, clubswinging rebuff of a university attempt to enter the building in hopes of resuming the academic life

of I.C.U.

Readers not familiar with Japanese Law might well be asking at this point, "where are the civil authorities in all this?" Because of the University Autonomy Law, and the tradition which supports it, it is most difficult for the police to enter on and act within the campus of a university in Japan. The university must request police aid, a step not lightly taken by its officials, and the police must then assess whether or not there be sufficient cause to enter. Using a tactic of getting a court order to enter the barricaded building, court auditors, supported by municipal police, were able to enter the occupied building on Monday, April 10th, two months to the day from when the *Hantaisha Domei* (roughly, "Opposing People's Federation") entered it.

A few students were arrested for specific acts noted at different times, and it seemed the crisis was over. Yet the group, then reduced to its "hard core" of thirty or so, remained on the campus, again free under law to do so, doing their best to disrupt any regular functioning of the institution. I.C.U. was placed in a kind of suspended animation until September of 1967 . . . and the unraveling of this particular narrative still remains to be observed.

Though the description of the events is incomplete both the situation is still *in medias res*, and because much detail has perforce been omitted, it still should serve as an introduction to some broader thoughts about Christians facing political issues within the university, prompting the theme and title of this article—death and resurrection.

Death is a very ominous word. Is this experiment in higher education, unique to Japan if not in a broader context, dying? Certainly, for a vast majority of students at I.C.U. education withered into non-existence in February, and will remain so until at least September: a costly eight-month hiatus. Many of the personal relationships among students and between students and faculty so important to I.C.U.'s form of university life have either died or been severely

strained, as have many if not all of the basic presuppositions the university has tried to build upon. In many areas of the university's life there is already dead wood, and a death of the old to bring about the birth of the new could be salutary for the institution. Not all dying is bad. But in such a situation as is described above, the process is not easily controlled and the death of much that is positive and fundamental to what I.C.U. has striven to be is clearly a possible outcome.

Student unrest is hardly new to Japan. Other universities, some Christian in formal commitment, have faced serious challenges. Why, then, is the I.C.U. experience so important? Perhaps because more than many other schools, I.C.U. has made its own peculiar claims more confidently and is now in the dilemma of finding that much of what it has asserted as being "different" from the mainstream of Japanese higher education has become none other than its chief weakness when faced with a committed, disciplined group of ideologues whose tactics and loyalties, together with an apparent willingness to separate means from ends, enable them to act effectively in the face of accepted relationships and behavior patterns. The dilemma is not a new one: the American political theorist, John H. Hallowell noted that this is "the crisis of our time"\* as he observed the collapse of classic Western Liberalism in the face of both Fascist irrationality and Marxist dialectics. Both of these challenges in the West use the thought and institutions of Liberal Democracy in order to bring about its overthrow. Much the same can be seen in microcosm at I.C.U. whose Christian, democratic, and educational claims have made it more vulnerable than a larger, more secular, more authoritarian institution might be.

*Democracy:* Born out of the ashes of World War II, on the sight of a bombed aircraft factory, the International Christian University was envisioned as a step toward a new

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\* John H. Hallowell, *Main Currents in Modern Political Thought*, Holt, Rinehart & Winston, N.Y., 1950.

type of education that would train future generations of leaders who would, hopefully, be able to strengthen the somewhat fragile Japanese democratic tradition. This goal was to be accomplished not only through educational commitment but also by creating something of a laboratory for democracy in the actual social and administrative structure of the university. In this area, quite clearly, what was proposed as a strength for the university community became a crucial weakness as the crisis unfolded.

One place where a near approximation of "one man-one vote" democratic practices was established was in the governing rôle of the university faculty. Because the number of full-time personnel has never exceeded 100, it was possible to have all-faculty meetings often, and by accident or design, this meeting has been accustomed to take a large measure of responsibility in all areas of university policy-making. One of the oftheard axioms about democratic government is that while it may be fair, it is also inefficient. When one adds the factor of a mixture of the Japanese "consensus" approach with Western parliamentary-majoritarian techniques, it becomes down-right cumbersome in the best of circumstances. In a rapidly-changing situation where quick and clear decisions are called for, and where tactical thinking is essential, a roomful of "academics" simply cannot function as a decision-making body. It soon became clear that at I.C.U. the full initiative had moved to the smaller, more tactically flexible and more unified student leadership. As distressing as this discovery was for the faculty and administration, the revelation of their actual impotence of their democratic process has come as something of a shock.

*Student Government:* "Impotence" is an apt term to describe the state of the "laboratory for democracy" at the student level as well. There is some form of student government at all Japanese universities but the usual pattern is for it to fade into insignificance in the face of numberless competing club activities that are more interesting and have

often a much stronger tradition supporting them. The size of the I.C.U. student body (about 1,000), coupled with the encouragement officially given to the form, if not to the content, of student government has meant that it looms more importantly than the clubs and has stood apart from their activities which are, on the other hand, much less important than at other Japanese universities.

To say that the Student Government has been more apparent is not, however, to say that it has been more effective. The usual pattern of leadership has been for nearly all offices to be held by second-year students, the older students being "too busy" to become involved. They certainly do not become directly involved, but the established practise is for a group of the more experienced third and fourth-year students to "advise" the younger incumbents. It is thus an ideal situation for a small group who do not seek the endorsement of the general student body to manipulate any significant activities of the elected representatives. Elections have rarely been contested so that there has even been some control over the initial election process. The whole pattern, too, is useful for the indoctrinating of new recruits for the ongoing life of the small group.

Significant activities can be manipulated, but the fact is that there has been little of real significance for the student government to do. The complaint that student government is mere "sandbox politics" is universal in the United States at least, and is no less applicable to I.C.U. for all its hopes for student experience in democratic decision-making. Apart from organization of the annual festival, and the distribution of a small budget and clubroom space in the student union building, the governing body has had little actual power. It is, however, a body designed to make decisions, and political decision-making invariably deals with forms of power. There are then two alternatives for such a group to take: to become indifferent and disinterested, or to seek power. In 1965-66 the latter course was chosen with the establishment of the

student coöperative for the running of the dining hall and bookstore being the immediate goal. When the very structure of the student government made it possible for the general assembly of the students to veto the leadership's proposal for a barricade, the first course was followed, and one of the steps that permitted the group to move from being king-makers to actual leaders was the probably-planned atrophy of the student government already mentioned. As a result, no elections were held in 1966.

The democratic dilemma of student government at I.C.U. is now particularly acute. The question as to whether to have any at all is now being raised unofficially among the faculty. This is to question one of the basic features of the university, yet the alternative presents distressing possibilities, perhaps more to the Japanese than to the smaller group of foreigners. To have students government is to provide, as has been mentioned, a structure for making decisions dealing with power. To flourish then, the student government must be invested with power, and there are two primary kinds that could be so invested. One would be to share in the broader academic and administrative decision-making of the university. There is little or no precedent for this in Japan, and the recent behavior of the students has not served to encourage confidence that such power, should such a step ever be taken, would be exercised responsibly. The other kind is for the student government to opt into the university power questions from the broader political scene. This has been the choice of the fissiparous groups of the *Zengakuren* and is hardly an alternative likely to be enthusiastically received in the I.C.U. community at this point in its history. The above alternatives do not include an expansion of student powers, as has been suggested in such quarters, into campus beautification, student honor codes and the like. Compared to these the "real issues" of student and university autonomy, social change, and international affairs are, not unnaturally, immensely more appealing and more relevant.



I.C.U. students may be faulted for immaturity, but they are far too intelligent to be satisfied with a "good citizenship" package that would be better suited to the middle-school.

*Dormitories:* The fact that I.C.U. has housed a large percentage of its students on the campus is one of the "unique" features of the university. It can be said that in terms of a laboratory for democracy, the founders of the university saw the dormitory system as playing a crucial rôle. Conceived of as experiments both in democratic and international living the institution held much promise but as in student government generally, the patterns of Japanese society proved stronger, and were in fact enhanced by the way in which "experimental living" was structured. The policy of having the students in the predominantly four-person rooms come from each of the four classes in the university provided, albeit unintentionally, a series of sub-groups with a built-in "pecking order". A rigid *Kohai Sem-pai* sub-structure was thereby furnished and it is not surprising that the day-to-day life of the dormitory has tended to encourage neither dialogue nor democracy. The self-governing meetings rapidly became closed social systems, easily excluding foreign students, which were primarily useful for indoctrination and reinforcing non-rational student loyalties. It should have come as no surprise to the administration that when the Main Building was barricaded the dormitory councils became the agents both for recruiting general student support and for articulating the demands of the outwardly silent and anonymous *Hantaisha Domei*.

Summarily, it should be noted regarding both the general student government and the dormitory system that the dilemma of power discussed above provided a major source of the students' dissatisfaction which erupted in February of this year. While articulating democratic ideals on the one hand, university administrators found it increasingly necessary to exercise authority over the activities of the "laboratories of democracy". Consequently, most students at

one time or another have been found calling attention to a kind of "credibility gap" that has gradually widened between the principle and the reality, as the students see it, of I.C.U.'s avowal of democracy. Indeed, it seems at points that the central issue not only in this crisis but in the long-range deterioration of responsible student leadership has been the whole problem of authority itself.

*Rationalism:* One of the hidden assumptions of the Western democratic ideology is rationalism. The rationality of Man, and the common ground-rules of the reasoning process have become integral to a system that turns on dialogue and a careful balancing of majority power with minority rights. In the setting of a university the premise should be, if anything, more explicit. Yet one of the sources of frustration and disillusionment for the faculty and leaders in the university was their inability to bring the issues ostensibly motivating this particular crisis into the arena of rational debate. The academics came face to face with a closed ideological system and communication by means of chanted slogans and violent action, and were unable to cope. In the beginning discussion was attempted, but it rapidly became apparent that the format would always be a combination harangue-inquisition with the initiative always in the hands of the student group. Occasional personal meetings of faculty with student advisees did produce some calm discussion, but hardly rational as it was soon discovered that outside a framework of predigested questions and answers the students were unable to speak. In many places such rigidity and inability to meet criticism and questioning from their teachers would cause embarrassment and loss of face. If anything, their technique—totally irrational—converted more of the student body to "the cause".

The movement on the part of the faculty from a position that stated, in effect, "these are our students and we can and must get through to them", to a position that accepted that the use of force in such a frame of reference could only be met

by force was a particularly agonizing one. One is reminded of the anguish experienced by the protagonist in C.S. Lewis's novel *Perelandra* who tries endlessly to use his skills as a university don to reason with the "Un-man", the embodiment of sheer evil in human form, who is sharing in the discovery of a new and mysterious planet. After chapters of fruitless discussion, Ransom is forced to realize that his antagonist is in fact no longer a human being, but Evil itself, and that the only way it can be dealt with is by physically destroying it, the "Un-man". The analogy is intentionally an extreme one, but the decision to seek the help of the courts and the police to end the occupation of the building as well as the decision to take disciplinary action unprecedented in scope in post-war Japanese educational history came as the culmination of a very similar probing of all that the dictates of reason provide. This development marked the end of democratic innocence at I.C.U., a kind of death, if you will. What will arise in its place will require further painful exploration of the contradictions that constitute the crisis of our time.

*Educational values:* In order to realise its democratic and other goals, I.C.U. from its beginning chose a pattern of life designed to avoid many of the difficulties that have produced student unrest in Japanese universities. For better educational communication, for the growth of personal relations, for international contact on a deep level the model of the small, Christian liberal arts college with a full general education curriculum was used. However, both size and curriculum were found wanting when the recent test presented itself.

The smallness of the student body was one of the crucial factors that allowed the relative small group of ideologues to come to know and convert a majority of the student body to at least a portion of their views. Those who would normally avoid student political activity, because of their place in the dormitories or other unavoidable contacts with the leadership group, were made to feel guilty for their "apathy" and were more or less forced to take a stand where they would not

normally be inclined to do so. The conclusion to which such thinking leads is that student activism *per sé* is a positive good that therefore regardless of who is active, or what his goals or methods may be, his activity should be at least tacitly supported. Otherwise one commits the sin of "apathy." It is a vicious circle which, when bolstered by the facts that the faculty and administration provide a convenient authority enemy, and that 1000 activists in a group of a thousand have greater impact than on a campus of ten thousand presents a very serious threat to the life of a university.

One of the most disheartening discoveries of the crisis was the confirmation of a fact, suspected by some in recent years, that the students are far more effective educators than the faculty. This can be seen at several levels. Certainly in the communication of I.C.U.'s basic values and of the values of academic freedom and responsibility generally there has obviously been a serious short circuit. Perhaps it has been felt that all these values were so pre-eminent they would, as it were, communicate themselves. The catalogues and orientation programs abound with explications of "the I., the C., and the U."—that which makes I.C.U. unique. Yet the result has been statements to the effect that student censorship of academic research, impounding of faculty books, notes, and research materials, and the forceable denial of students' access to lectures constitutes "the preservation of true academism and freedom for the individual". Not only are such assertions made, they are accepted. Remedy for this problem might lie either in means to assure that the faculty members better embody the basic values, and that they articulate them more overtly, or in the structuring of curricula so as to provide for inculcation of the values in the classroom. Either alternative, however, raises thorny academic freedom questions of its own, and in areas where academics are most sensitive.

As for the content of academic work as it now stands, the actions of the striking students also demonstrated that princi-

ples taught and examined in the classroom do not find application even outside the doors of the building, much less in the world for which, presumably, the students are being prepared. One example that came to the minds of many was that in the much praised Freshman English Program (required of all Japanese students) one of the books read, discussed, and expounded upon by all students is George Orwell's *Animal Farm*. Yet, having been exposed to this incisive critique of Marxist revolution, the students who stood or snake-danced about, shouting the slogans minted daily by the leadership, and fed to the group over a loud-hailer could see no parallel at all between their behaviour and that of Orwell's sheep whose chanting of "four legs good, two legs bad" was guaranteed to silence any embarrassing questions put to the porcine leaders of *Animal Farm*. It was not that the students were indignant that such a parallel should be suggested, but worse, the reaction was one of complete mystification that such an idea would ever enter one's head. The example may seem trivial, but it stands as a kind of symbol of the failure of educational communication in the university.

Another level at which the effectiveness of the students as educators was revealed was in what could be called the "free university syndrome." In the United States today most of the major universities have discovered on their geographical and educational borders non-credit, student-run "universities" that offer subjects in which students are "really interested." The subjects range from the predictable explorations of psycedelic drugs to areas of literature, politics, and philosophy that are genuinely lacking in the standard curriculum. Some schools, recognizing the implied criticism of the latter contributions of the "free universities" have, in fact, incorporated some of the non-credit subjects into the regular university curriculum in an attempt to knit the university community back together again.

At I.C.U. the *Noken* issue clearly demonstrated that the same pattern existed there. From the beginning of the anti-

*Noken* movement it was apparent that the student body, and not just the leadership group, were extremely well informed. Indeed, with the exception of a few educational specialists, they were better informed and more articulate than the university faculty and administration. Why was this? Quite simply, the issue was "real" and it was interesting. It was of direct concern to the students, and yet involved issues that seemed to affect the whole fabric of Japanese society. As a consequence seminars were held, research was conducted, reports were made and published, all for the mutual enlightenment of the student body (and only incidentally for the enlightenment of the faculty). Much more energy was expended on the *Noken* test and its implications than was exerted for regular university assignments. It is not that there were insufficient assignments to keep the students busy, but little of it captured the interest or had the apparent immediacy for them that the *Noken* did. Called into question here is the whole relevance of the university curriculum for educating modern Japanese students. Particularly at fault, as is recognized in most quarters of the university is the content, if not the overall conception, of the highly-touted general education program. It has significantly failed to provide an adequate stimulus to sustain students for a four-year program of study.

*Internationalism:* One of the educational values that sets I.C.U. most clearly apart from other universities in Japan is its commitment to an education that is international both in its emphasis and its personnel. It is in the latter aspect that it has been most experimental in that it attempts to include non-Japanese faculty and students as integral, equal components of the academic community. They are full participants at all levels and in all phases of the university and not merely a sprinkling of kindly "foreign missionaries" who teach English.

The problems of language, culture, and prejudice make this particular aspect of I.C.U. one of its most fragile. The

hope that the confrontation of peoples in, or in spite of these problem areas would produce a "creative tension" has been propounded in the pages of this *Yearbook* in other years. Being fragile, it does not take a great deal of additional stress for creative tension to degenerate into simple, corrosive tension. Whether calculated or not, the instigators of the disturbance soon found this a readily exploitable weak spot both in the faculty and among the students. Continued assertions that this was a "Japanese" problem, and that the non-Japanese students were not fully a part of the academic community reaped a harvest of ill-will and misunderstanding from resentments and uncertainties that had been seeded over time. Much of the "ism" of being international has been dying in the I.C.U. crisis. How and why it is reestablished will be questions crucial to the future of the university.

One function of internationalism in the university has been to create an understanding of Japan, her people and values, for non-Japanese. But another hoped-for function has been to raise questions about the society and its values for the Japanese. If successful, this can be a very disturbing process, and one analysis of the unrest at I.C.U. traces the cause of it to just this sort of disturbance. If this analysis is accurate, then it would seem that the university has been more successful in raising unsettling questions than it has been in enabling them to be answered. Much deep probing of how this function of internationalism can be responsibly fulfilled will be necessary not only for the health and stability of the university itself, but for those individuals it graduates into the very society whose structure and values are being questioned. For example, one traditional stress at I.C.U. has been "service" over against self-attainment. However there are few opportunities for the graduate to fulfill a "service centered" goal in his career, and those opportunities that do exist in Japanese society, are often transient, like the "peace corps", or are poorly regarded, and poorly rewarded. It has been said that when the Japanese university graduate steps

into his waiting job, it is with a sense of guilt for having betrayed those ideals espoused as a student. It would then follow that the greater the ideal and the expectation, the greater the guilt. The line between "creative tension" and perennial frustration, in the university and beyond, is very thin. A facile internationalism is no adequate preparation for keeping on the creative side of that line.

*Christianity:* One of the most serious comments that can be made about the process of dying in the crisis at I.C.U. is that there is much less to be said about the overt role of Christianity to the problem than there is to be said about the other special claims of the university. It was not just that no overt challenges were made, or that no serious questions were raised. To all parties of the dispute the Christianness of the university was simply irrelevant.

There are many possible explanations for this phenomenon, but one basic reason would seem to lie in the fact that the university community has been significantly unable to articulate the relevance of the Gospel to the real life of the students and to the political and social questions which concern them. This is not merely a fault in communication. With few notable exceptions the Christian faculty is inadequately prepared to be cogent on questions in these crucial areas. To be fair to the Christians at I.C.U. it must be noted that, again with notable exceptions, this seems to be a difficulty for most Christians in Japan, and indeed in most societies. But however universal the flaw, one can still not discount the seriousness of its consequences in this particular situation.

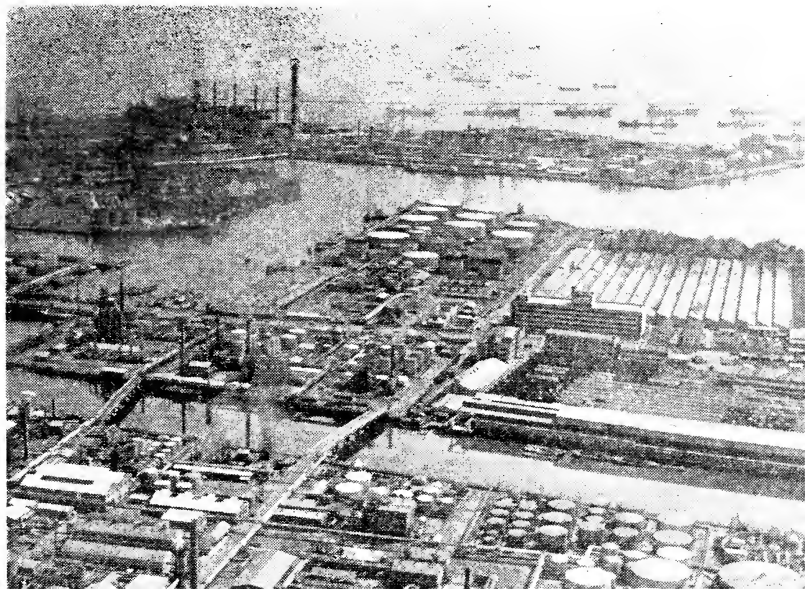
A point where this criticism showed up most starkly was in the discovery that several of the student leaders, who engineered and carried out the activities described above, were committed Christians. I.C.U., because of the very characteristics under discussion, has tended to attract to its student body idealists, and among them Christian idealists. Once in the university, their discovery of the credibility gap between





“Defiant students meet law at ICU” (See Part II Chap. 3)

“Kawasaki Industrial Complex” (See Part III Intro.)





A Typical Housing Project (Danchi) (See Part III Chap. 2)

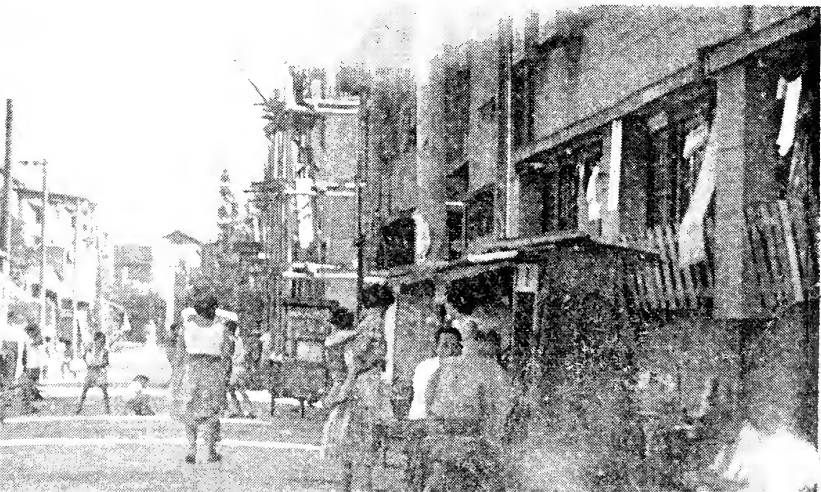


Pastor Imai gives a parting word to the Truck-Driver  
(See Part III Chap. 14)



“Jesus in the Crowd” (See Part III Chap. 13)

“A Street in Sanya” (See Part III Chap. 18)



ideal and reality, and their chafing at the general irrelevance of Christianity to the "real" issues with which they become concerned has made them ripe candidates for another teleologically-oriented belief system which is emphatically concerned with man in society. The traditional inter-involvement of Christianity and the political left in Japan is well-known, and there have been many reasons for such an alliance. In this sense it should not have come as a surprise to find articulate Christians among the student activists. What is surprising is that the questions that this historical alliance should have raised in a Christian community have not been fully explored at I.C.U. A Christian university in Japan should have both the resources and the opportunity to undertake such an exploration, and with a sophistication that the average layman is often unable to achieve. Such an exploration would seem incumbent for I.C.U. and now, under conditions that will make the task even more difficult than it would be otherwise. It would be hoped that a self-examination based on this criticism would be undertaken, and that no-one would settle for easy answers.

Before concluding on such a negative note, a more positive observation of the rôle of Christianity should be reported. One visitor to I.C.U. in this period saw a genuine living of the faith on the part of many who were caught up in the turmoil, in their willingness to sacrifice self, their patience, and in their difficult striving to remain aware that one was dealing with persons, not things, in an atmosphere disfigured by hate. At points of Christian sensitivity many have bred a weakness particularly in the reluctance to make painful decisions as to how to handle a threat to the basic principles of the university without violating the very principles one wished to protect. This sort of choice is at the heart of the dilemma described by Professors Hallowell and Lewis at earlier points in this article. But in many ways there is a strength in this sensitivity which will be indispensable to the process of bringing new life out of the many deaths which I.C.U. has

experienced..

*Resurrection:* What has occurred at I.C.U. is more than a "student problem." There has been, and there still exists a challenge to the fundamentals of the institution serious enough to warrant the conscious choice in this narrative of the analogy of death. The process of dying at I.C.U. has been the result of an entrapment—a community trapped and betrayed by those very ideals which it has clearly professed. This sort of entrapment, and the toll it takes are endemic to our times, but its prevalence can be no source of comfort to those deeply concerned with what the university has been trying to be and to do. Is this to say that this sort of dilemma is inevitable? that the attempt by a group of persons, or an institution, to try to profess and realize those principles espoused by I.C.U. is doomed by definition? To respond with a flat "yes" is to turn this article into an obituary. The dilemma is real, but its outcome is not predetermined. Without seeming to contradict the gravity of the problem which has been explored thus far, or without seeming to turn to a facile optimism in order to avoid seeing the depths to which a kind of dying has been experienced at I.C.U., it still seems possible to look for new life to arise from the old.

No matter what is done from this point on, not all that has died at I.C.U. will be made alive. It is perhaps good that some things have come to an end, but it is also quite possible that a "new I.C.U." will lack much that promised good in the old. As an awareness of what has taken place grows, however, one can hope that a resurrection will take place that will enable I.C.U. to accept the facts of death in much the same way as the poet would use the term to describe the painful passage of a person from innocent youth to sober adulthood.

In the university community there are many, both student and faculty, who are still coming to grips with the facts of dying, but there are also many who already are looking not merely for reconstruction but for a new life, and they seem

willing to work for it. Questions more probing than those raised in this necessarily superficial treatment must be raised and answered, and there is no guarantee that this can or will happen. The qualities of the "new person" may, or may not be a maturation of the best qualities of the old. Innovation can be progressive, but it can also be retrograde. However uncertain the future, there is a determination to seek a resurrection present to some degree at all levels of the institution. Though this ought not occasion optimism, it gives one scope for the often-overlooked Christian virtue, hope.

## CHAPTER 4

### ELECTIONS AND A HOLIDAY

Comments on recent political developments

*R. B. Dugliss*

Japanese politics is never dull nor is it ever easily comprehended by the outside observer. It has been apparent, in the last year, however that the pace of domestic political life is quickening. Many observers note that all parties and leaders are, consciously or unconsciously pointing toward the year 1970, the year in which the first ten year period in the revised Japan-United States Security Treaty will come to an end. Leaders in the present government who, barring unexpected catastrophe, will still be the government in that year have given repeated assurances that no adjustments in the treaty arrangement are necessary, and therefore no legislative action whatsoever will be required, but opposition leaders and followers, remembering how close to power they came in 1960, look to 1970 as the magic year, the golden opportunity. Their expectations cause political analysts to sift carefully the content of every event and development in a search for clues as to what the future will hold. In the events of the past year there are at least three developments that have been of concern to Christians in Japan, and which provoke some comment on the rôle of Christian people in political life.

*Komeito and the General Election:* Early in 1966 a cloud of *kuroi kiri* (black mist) the size of a *Sumotori's* hand appeared on the political horizon. The thin line between political rectitude and corruption has always been difficult to discern



amid the obscure and entangled inter-realities between interest and decision makers in Japan, but the past year brought to light an increasing number of the peccadilloes of members of the ruling Liberal Democratic Party. With the arrest of Diet member Shoji Tanaka in the summer of 1966, for extortion, the "black mist" had become a fog and the hopes of the opposition parties rose rapidly. Perhaps the time for victory was near.

Mr. Sato could not avoid an election, and after a party convention in which he received less support than he had hoped for the country prepared for the tenth general election since the war, an election that will be known as the "black mist election". Corruption was certainly an issue, but two other factors were closely watched. Should the black mist bring in its wake a reaction strong enough to put an opposition coalition in power, the chief opponents of the Security Treaty would then be the government in 1970, and the whole of Japan's foreign policy would be subject to radical change. Also, with political corruption as a key issue, the one party which had campaigned specifically on the platform of "Clean Politics" stood to make major gains. That party was, of course, the *Komeito* (Clean Government Party), the political arm of the *Soka Gakkai*.

Since its entrance into politics in 1956 as the *Koseiren* (Clean Politics League) candidates of, or directly related to the *Soka Gakkai*, a lay arm of *Nichiren Shu* that is often described as the more important of Japan's new religions, had been making steady inroads into local government and the Upper House of the national Diet. In 1967, however, the group, since November 1964 organized into a separate political party, made its first entry into "real politics", that is, the Lower House of the Diet which is the foundation of the parliamentary-cabinet system. In 1965 a special election for the Tokyo Municipal Assembly had been called precisely because of massive scandals among its members. In that election, *Komeito* elected all of its candidates and then joined an

on-again off-again coalition with the equally successful Socialist parties for the governing of the world's largest city. The normal attention that has been paid to this party because of its religious links was intensified by the prospect that this group might also be found holding the "casting vote" in an opposition success built on a reaction to the black mist scandals.

The results of the elections came as a surprise to many. Both the Liberal Democrats and the Socialists captured a number of seats almost identical to those held prior to the election: a moral victory for the former, a defeat for the latter. The *status quo* was upheld, and it seems that the darkening cloud of black mist has been dispelled. A closer look at the election returns, however, shows that there are other elements which may point to new developments in electoral politics.

The one characteristic of this election most often selected for comment by observers was a "multi-party" trend. Though the major parties came out *status quo ante*, the minor ones made significant gains. This was made possible because a number of seats had been added to the Lower House as a poor substitute for a re-districting that, if rigorously carried out, could seriously alter the political balance. Chief beneficiary seemed to be the Democratic Socialist Party, a moderate Socialist movement that had split with the Japan Socialist Party in 1959. They retained their position as the third party, which must have come as a disappointment to the *Komeito* leaders, and showed some promise of future strength. One must now consider the question of whether or not it will be the Democratic Socialists that become the new alternative to the stalemate politics of government and opposition that has been increasingly a source of frustration in Japanese politics. This was the rôle that *Komeito* has hoped to play. Are its ambitions frustrated by this development?

As for *Komeito* itself, it was not as successful as it has been in the past. With a ninety-plus percent victory record,

the election of only twenty-five of their thirty-two candidates was a disappointment. Before one goes into deep mourning, however, it must quickly be noted that moving from zero to twenty-five in one's first entry into the Lower House is not a feat to be underestimated.

*Komeito* candidates run well in urban constituencies, which is to be expected. The accepted areas of strength for the *Soka Gakkai* are the cities. The defeat of candidates in some Tokyo constituencies, therefore, was the most startling result of the *Komeito* attempt. Is the urban hegemony not as complete as it was once thought to be? Is this the mark of a decline? These defeats certainly will be cause for serious thinking at the *Komei Kaikan*, but lest the detractors of this movement take premature comfort from the 1967 election, the record of some of the other defeated candidates can be seen in a different light.

Other unsuccessful candidates for the *Komeito* ran in predominantly rural prefectures. One of the usual observations on the *Soka Gakkai* phenomenon is that its socio-religious appeal has been notably unsuccessful in small cities, villages, and farming communities. It was hardly surprising, therefore, that *Komeito* candidates running in constituencies so characterized should be defeated. What is surprising is how close they came to success. The party seems to have a policy of not running candidates unless they have some conceivable chance of winning. That they chose to run in such constituencies, and that they were, in some cases, only a few hundred votes off the mark may well indicate that predictions as to the future of the party and the *Soka Gakkai* movement generally will once again have to be revised. The urban nature of the movement has, to a certain extent, placed a maximum limit on the expectations of *Soka Gakkai*. Rather than converting and ruling the country, perhaps religion and party would have to settle for a loud minority voice. If, however, there is growth potential outside the cities that can be marshalled for political action, the former limits are left behind

and all the questions concerning the long-range impact of this movement on the Japanese nation must once again be raised.

This was the *Komeito's* first venture into lower house politics, and it was an election in which many other potent variables were at work. There is little data for comparison, and the returns from thirty-two constituencies can not be the basis for much sound long-range prediction. Yet one cannot help but see some hints that the future of this movement, so often analyzed as having reached its peak, has many avenues open to it.

*Tokyo's "Minobe Mood"*: Another election which produced surprised was that for the Governor of Tokyo. For the first time since the war a candidate supported by the so-called "progressive forces", e.g. the Japan Socialist Party and the Japan Communist Party, won the top post in Tokyo, sometimes thought to be the second most important political office in Japan after that of Prime Minister. As in the January general election, a number of issues were involved. Although the office is one almost solely domestic in scope, foreign policy was nevertheless involved. This is because the Governor's office has responsibility for the Metropolitan Police and particularly for the administration of recent regulations governing street demonstrations and protests. The "demos" in Tokyo were the critical tactic during the Security Treaty ratification upheaval in 1960. For those looking forward to 1970, control of the Governorship could be important.

Consumer prices, the galaxy of ills that Tokyo's growth to the status of the world's largest city has produced, the illness of one of the leading candidates, and the move by *Komeito* to run its own candidate rather than support either of the major contenders all had their own effect on the outcome. The *Komeito* polled fewer votes than it had in the general election, though this is probably more of an index to the strength of those who are loyal to the party even in the face of a sure defeat rather than any clear sign that the party's future potential is dimmed. Even at that, their nearly 700,000 votes

could be considered decisive. However, most of the credit for the triumph of Professor Ryokichi Minobe in this election was attributed to the successful creation, through new campaign techniques, and a left-wing "soft sell" of a Minobe "mood" which seemed especially to capture the imaginations of Tokyo's housewives.

There was one development in this campaign which is of particular interest to Christians in Japan. It did not noticeably affect the results, but it nonetheless should be cause for reflection. The favored candidate in this election was Dr. Masatoshi Matsushita, the former President of Rikkyo University. Dr. Matsushita was, in the first instance, endorsed by the Democratic Socialist Party—filled with confidence after its January showing—and later he was endorsed by the majority Liberal Democratic Party. Even without the support of *Komeito*, whose votes are credited by some with providing the margin of victory for retiring Governor Azuma, this was thought to be a winning combination. Soon after the campaign began, an editorial appeared in the independent *Kirisuto Shimbun* which said, in effect, now was a golden opportunity to have a Christian Governor of Tokyo, and that all Christians ought to support Dr. Matsushita.

There was an immediate reaction in Christian circles, with the result that a number of Christian leaders and intellectuals promptly and publicly endorsed the opposition candidate, Prof. Minobe. This was basically an "intra-mural" exercise, until the story was picked up by the influential *Asahi Journal* (April 2, 1967) and this particular debate on the rôle of Christians in Japanese politics became widely-known and commented upon.

In all fairness to Dr. Matsushita it must be noted that in all probability, he did not seek this kind of endorsement and was, no doubt, embarrassed by it. Too, it must be repeated, there is no indication that the reaction to the *Shimbun's* endorsement was an element in Prof. Minobe's winning margin. There is no evidence of any kind of "Christian vote"

in the Tokyo area, and if there were such, the number of voting Christians is so small that it is doubtful that their bloc vote could affect any but the most exceptional of elections. These comments having been made, one is led to ask first, why then was such an endorsement made at all, and secondly, what does this example of Christian political activity indicate about the Christian community's understanding of its relation to social and political issues in Japan?

One lesson of the experience of Christians in Europe and Asia in the Second World War was that to have an outlook of quietism or non-involvement when faced with political questions was to fail in one's Christian responsibility. Truths about Man and Society rooted in the truth of the Gospel must somehow be witnessed to. Otherwise, as was stated in the famous Barmen Declaration of the German churches, Christians bears a special responsibility for the evils that the exercise of great power can bring about. The attitudes and writings of Japanese Christians since the end of the war would seem to indicate that this premise has been accepted. Having done so, however, the Christian community and the individual believer must begin to tackle the difficult task of implementing it.

Protestant Christians in particular are not noted for their "this-worldly" wisdom in devising tactics for the expression of Christian social concerns. Proper and effective methods are hard to come by in the best of situations, and when the Christian community is a marked minority in a clearly non-Christian context the conception of means often seems to defy realization. When, however, one is in such a society, and specifically when one is in Japan where Christians have been most vocal in criticizing a group like the *Soka Gakkai* for its direct political action which seeks to advance group goals, for Christians to endorse candidates for office solely because they are professed Christians is to commit the same error as those one has been criticising.

Christian incumbents in positions of power are no guaran-

tee of Christian policy, as the history of any western nation will readily demonstrate, And though it would be naïve to ignore the structures of power, how they work, and who gains control of them, the Christian must find means of influence and articulation which avoid the particularism of a given group seeming to seek power for itself. There is not the space in an article of this sort to explore specific alternatives, and indeed, it would be improper for a foreigner to do so. It would seem, however, that the "Christian" endorsement of Dr. Matsushita, particularly judging from the reaction it evoked in Japanese Christian circles, was not an action that reflected the serious thought and sophistication necessary for Christians in this country to fulfill their political responsibilities.

*A Not-so New Holiday:* The third political event that has caused particular concern in Christian circles was the establishment of a national holiday to commemorate the founding of the nation. After a long debate which has been reported in earlier editions of this *Yearbook*, the Diet voted in 1966 to establish a national foundation day. Although the wording of the legislative act made it fairly clear that what was actually in mind was a re-establishment of the pre-war festival of *Kigensetsu* which celebrated the mythical arrival in Japan of the founding goddess *Amaterasu*, progenitor of the Imperial Family.

The date was not fixed by the act, in order to avoid the chorus of expected criticism, and a special cabinet committee was convened to select an "appropriate day". The decision of the committee was never much in doubt, but it did give criticism a chance to be heard, and representatives of the Christian churches were among those who spoke out. Most who appeared before the committee joined with the historical scholars and intellectuals who protested that the whole idea of *Kigensetsu*, which held that February 11th was the anniversary of *Amaterasu's* arrival, was historically unfounded. Further, the use of this festival for military-nationalist pur-

poses in the 'thirties and 'forties made it unthinkable that the holiday be re-adopted.

One spokesman, Dr. Masatoshi Matsushita, at that time President of Rikkyo University, spoke in favor of the old date from a Christian standpoint. Though there are those who suggest that Dr. Matsushita's position on *Kigensetsu* was not unrelated to his later endorsement for office by the Liberal Democratic Party, his reasons are nevertheless worth noting. He asserted that Japanese Christians are all too often in the position of opposing social institutions that are fundamentally Japanese. If this is the continuing stance of Christians in this land, they remain forever adherents to a foreign belief, an outside system of values.

What is at the heart of this statement is the thorny question of the "indigenization" of the Christian faith. And for this reason, this statement before the committee cannot easily be dismissed. Part of the struggle to find appropriate channels for the expression of Christian social concerns, discussed above, is the task of finding means suitable to the culture of which Christians are a part. Dr. Matsushita has graphically called attention to this task, but there are many who feel that he may have, in the words of the late T.S. Eliot, "done the right thing for the wrong reason". The point that most opponents of the holiday seemed to be making is that in Japanese terms for modern Japan, *Kigensetsu* is inappropriate.

Not surprisingly, the committee decided on February 11 for the not-so-new holiday which was to be called *Kenkoku-kinenbi*. Activities on February 11, 1967 bore out many of the critics' misgivings. Traditional *Kigensetsu* ceremonies took place, and a large group of rightists held a rally in Tokyo. In response, some Christian schools struggled with the question of whether or not to observe the holiday, not so pressing this year because the 11th was on a Saturday, and a large number of Christians marched in inclement Tokyo weather to register their opposition.

No-one minds an extra day off, but many observers were



surprised and a bit troubled that the re-institution of this rather dubious event met with so little adverse criticism. Japanese Christians, faced with the dual problem of indigenization and growing nationalism will find, in the issue that February 11th has come to symbolize, serious questions about their future roles and attitudes in Japanese society and politics.

# **PART III**

## **THE CHURCH IN SECULAR ENCOUNTER**

*Edit., L. Stanley Manierre*

### **INTRODUCTION**

In the midst of the most rapidly changing technological society in the world, what is the church in Japan endeavoring to do in order to fulfill the mission of Jesus Christ? This is the theme of the articles appearing in this section.

The debate over the separation of the sacred and secular is one of long-standing. It is the viewpoint of the contributors to this section that God would not have us separate things and call some secular and some sacred. The more we become involved in the life of the city the more we have to acknowledge the fact that the sharp distinction between church and world are difficult. Secular forms of ministry, if they can be called such, which express the meaning of *koinonia*, *diakonia* and even at times, a certain *kerygma*, confront us at all turns. When we consider that it is the basic task of the Church to be a prophetic, reconciling fellowship in the spirit of the Son of God, we cannot help but take seriously the challenges which constantly occur, affecting the interdependent relationship of man to man and to his creator God.

In the following articles you will get a brief glimpse of Urbanization in Japan and then be thrown into the life of the city with men who are concerned that the church fulfill its mission to ALL THE WORLD. It is our plea that the reader not think of the ministries represented in this section simply as special projects or experiments—for these are the thrusts of the church in MISSION on the part of Christians

who are not concerned with matters of success or failure but who have a real passion for mission in the teeming cities of men where God, through the Living Christ, is at work in every sphere of life. They take as their inspiration the very life, death and resurrection of Jesus Christ who himself "went outside the gate" to suffer with people who were being deprived of their true humanity—the dispossessed, the despised and rejected—in an effort to restore the wholeness of society in which he lived and bring back creatures possessed by a new life to their Creator God. Not only did Jesus suffer outside the gate but he was crucified there and went down to the lowest depths of human suffering; but God raised him up so that today we who have heeded his call to: "Come, Follow Me" must go outside the gate with Him—taking man's burdens upon ourselves by living for others.

It would be misleading to say that the entire church in Japan has awakened to its Mission in "The Secular City". Dr. Kitamori has likened most of the Japanese Church to a top. As we all know, the purpose of the top is to spin and in doing so, it causes a breeze around it. But the church although it is a solid body like the top (*theologically speaking*) is not spinning and creating any influence in the environs but is lying on its side, in a sort of ghetto-like existence.

Most of the "bullets" of criticism and indifference which are being shot at these men who have found their responsibility in mission out in the various spheres of life in the world have come from the soldiers in the trenches (*the church*) who are supposed to be supporting them as they serve at the "front". Often these men find that they receive more support and encouragement from people engaged in the various structures of life in society who are greatly influenced by the figure of the serving church in their midst. The tremendous power located in the structures of society to influence the future of man make it imperative for the church to take seriously its mission to permeate these structures—to be the leaven in all the interdependent sectors of society.

Our task here in the midst of this rapidly developing technological society is a tremendous one. The tragedy, however, is that Japan is "one of the most unhappy examples" of the cost of disunity in Mission. Our small Protestant Community is divided into over 100 different groups. The waste in denominational structures and institutions and weak local churches, let alone the failure to witness to our oneness in Christ, is an appalling fact. It was for this reason that the recent Consultation on Mission in Unity, of which a special summary report appears in this section, was held. In the findings of this Consultation it is stated that there is a definite need to review the total structure of our National Christian Council in order that we might investigate the possibilities of becoming a Council of Churches—a coordinating body for Joint Action in Mission to meet the demands of 20th century society in Japan. It is encouraging to note also the increasing cooperation between the Protestant and Catholic Communities here; we are extremely happy to be able to introduce to you their role in mission to the 20th century Urbanized Society of Japan.

The attempt to get away from "The Christian clubs of like-minded people" is a real breath of fresh air and a sign of hope for the Church in Japan in the future.

# CHAPTER 1

## URBANIZATION IN JAPAN

(in relation to world urbanization)

*Takeo Yazaki*

Scholars term the rapidly increasing population of the world, "The Population Explosion". In 1750 the total world population was 50 million; 150 years later, in 1900, it was 1,500,000,000; 60 years later, in 1960, it was 3,000,000,000; it is now forecasted that during the next 40 years the population will have increased by another 3,300,000,000 making the total population in the year 2,000 AD 6,300,000,000.

The population explosion is closely related to the matter of Urbanization. In 1800 only 2% of the world's population was living in cities of over 20,000 population. Now, approximately 25% of world's population is living in cities of this size and, in 1960, there were 61 Metropolitan Communities having at least a population of 1,000,000. Sixteen of these were found in Europe, five in North America, thirty-eight in Asia and 2 in Oceania. Along with this, we have also seen the rising up of huge metropolitan complexes having populations in the neighborhood of ten million such as Tokyo, New York, London, Paris, Moscow and Shanghai. If this tendency continues we can easily predict that, by 2,000 AD, at least half of the world's population will be living in cities of over 20,000 in population. There will also be a continuing rise in the number of huge cities with a corresponding rise in the population in and around them. There will of course be a corresponding decrease in the population of the isolated farming communities.

The course of Urbanization depends on the area. Economically less-advanced areas are not following the same historical course of the economically advanced countries. Looking at the history of Europe we can observe that the Urbanization there rapidly increased along with the Industrial Revolution. Improvements in the techniques of agriculture and transportation led to vigorous activity in production and opening up of foreign markets through foreign trade. The power of the capitalist style of production led to the development of factory production. The increasing expansion of urban enterprises, with a corresponding natural rise in population to a high level, and the trek of people from the low-income farming areas to the comparatively high-income level of the cities was responsible for the expansion of the cities. As a result of this, the holdings in each farming area were regulated and integrated, and capitalist methods were used to raise the income of the people. Meanwhile the city, troubled by the increase in population and the many changes in society suffered water shortage housing, sanitation, and social problems as well as the alienation of man. Accompanying these were the accumulation of capital, the elevation of technology, the rise in income level and the improvement of the city environment so that, when comparing the problems of the city and rural area which Africa and Asia face, we can only observe that they were solved very smoothly.

But this kind of progression cannot be applied to over  $\frac{3}{4}$ ths of mankind, beginning with Asia, Africa and Latin America, which include slowly developing countries beset with the phenomenon of urbanization. During the recent 10 years, the average urban population of 46 of these slowly developing countries increased 20% and there was also an accompanying unbelievable rapid increase in the development of cities. But the chief cause for the growth in urban population was not so much like the mobility of the industrially advanced countries. From 1940 on the population increase of city and rural is said to be twice that of the industrial

nations; in the rural areas there is suffering due to lack of underemployment. In the cities industry is underdeveloped, income level is low, and jobs are not to be found. For this reason, the people coming in from the rural areas have no place to live, extremely unsanitary living conditions, and, even if they are able to find a job, they receive nothing above an exploitive wage. The city has become the supreme manifestation of poverty.

In Japan, which is one of the most highly urbanized nations in Asia, due to the limited farmland, the redistribution of land ownership, the limited nature of technological improvements of rice paddy agriculture, the rural population was forced out of the relative low productive ability of the farm areas into the attractive, rapidly developing industrialized cities where wages rose so rapidly that, today, we have about the same wage scale of Italy. However, compared to most of the western countries our living standards and wages are generally low.

Also, in Japan, many excellent facilities have been erected but, as a modern city, the accumulation of the past serviceable activities of man are few. The barriers to finding appropriate dwellings for the increasing population and of accomplishing a smooth functioning of social and economic activities in such modern cities with long histories behind them are much greater than those of the modern cities of the West.

During the past 15 years there is no other country in the world which has made such rapid strides in economic and Urban-Industrial development as Japan. Over against this rapid development of the urban-industrial complex is the corresponding fact of poverty in the rural areas. But the Urbanization of Japan has developed at a speed which cannot be seen anywhere else in the world.

In 1920 not quite 25% of the people of Japan lived in areas of over 20,000 population; in 1930, surpassing France's 30%, 33% of the people of Japan lived in cities of over 20,000; in 1940 surpassing America's 41%, Japan's was 42%; and, in

1960, closing in upon England who boasted that 70% of its population was located in cities of over 20,000 people, Japan had risen to 67%. Besides, the tendency to concentrate in large cities has increased so that we now have 64 cities having over 100,000 population; the combined population of these cities is 1/4th of the nation's total population. This is the way in which Japan, facing multitudinous problems to be solved, has developed into a densely populated urban society.

When Industrialization advance not only political and economic functions but also occasionally the cultural functions of a large city are centralized. These functions are tied up with a wide area and, in order to perform them, various structures must be added. With the expansion of the functions in nations where large cities have been developed, the concentration of population and various structures has been centrifugal and has resulted in their establishment. The structures change and develop through transportation and communication; the people and organizations are dispersed into the inner or the surrounding area. Thus a huge area is formed where there is an intimate and interdependent relationship which leads to the establishment of the composition of the Metropolitan Complex. There are 4 large Metropolitan Complexes in the modern world. Since they differ in their set limits it is impossible to compare them accurately; but, with Tokyo station as the center and setting a 50 kilometer radius limit we can compare Tokyo with the other three cities<sup>(1)</sup>. In 1960 the population of this 50 kilometer radius of Tokyo was 15,780,000; the next largest Metropolitan area was New York (including the Northeast New Jersey complex) which had 14,000,000. Next was Metropolitan London which had a population of 10,500,000 and then, Moscow, with a population in 1955 of 7,300,000..

The rise in economic growth has led to the speed-up of

(1) In actual practice, according to legal limits which are set according to the Capital City Construction Law, Tokyo area includes a 130 kilometer radius in which there is one metropolis with seven prefectures.



Heavy and Chemical Industries and the building of gigantic facilities to house the growing business enterprises. The huge city and the large amount of capital needed and the great progress in technology furthered the automation and diversity of industry so that mutual interdependence within industrial enterprises and also between different industrial enterprises grew stronger. These, in turn, caused the big enterprises which developed to concentrate in the areas surrounding the big cities which had available sea and land transportation. In Japan, the big industries have medium and small sized sub-contractors who must concentrate in the same area; so that industry and population concentrate in the Metropolis and seven prefectures, with Tokyo city at the center. This is also the case in the Kinki area, where Osaka was the fastest developing urbanized city and, also in the Central area with Nagoya as the center. In 1965 these three Metropolitan complexes, which are on the Tokaido highway which runs along the Pacific Ocean, contained 53.7% of the total population of the nation—26.6% in the Metropolitan Tokyo, 11.1% in the Central region; 16% in the Kinki.

With the development of the world's fastest super-express trains, which leave every 15 minutes and travel at a speed of 200 kilometers an hour, and the increase in the number of cars speeding along the modern expressways these 3 Metropolitan complexes have become increasingly mutually interdependent. Thus we can see the making of a nuclear region composed of a many-function organic organization known as a Megalopolis.

The expansion of the Metropolitan complexes which flow into one another form a Belt area of which Gottman has given such examples as the Belt area of the elongated city which extends from Boston through New York to Washington, D.C. and also that of England and North-West Europe. However, the characteristic feature of the Belt situation in Japan is that it's entire organic composition is controlled not by several cities but by the unifying power of Tokyo metropolis.

alone.

In 1960, 77.3% of the nation's capital was held in Tokyo, Osaka, Aichi, Hyogo and Kanagawa Prefectures; 47.98%, almost half of the nation's total capital, was held in Tokyo. 15.83% of the capital of the nation was held in Osaka. The capital concentrated in Tokyo is overwhelmingly diversified. In 1964 of the over 56 billion yen capital from the 214 different industries over half, 123, of these industries were centered in Tokyo, 44 in Osaka, and 7 in Nagoya. Of the total remaining bank deposits of the entire nation 35.4% were in Tokyo, 16.1% in Osaka and 6.4% in Aich prefecture. The controlling activities of Tokyo are not only in the area of the people's economy but also in the nation's finance and regional finance. Also in the realm of culture, even more so than in the realm of economy, Tokyo surpasses Osaka and Nagoya. Japan has taken on the shape of a *welfare* state; the activities of the regions have become greater but the financial income from the regions' annual revenue can meet only 36.7% of the expenses for its government. The revenue collected by the Central government from the entire nation is, upon the decision of the Central government, redistributed. Therefore the administrations of the Regional governments strongly reflect the will of the Central government. Because Tokyo is the center for all national and international politics, social and economic phenomenon, and the information center of Japan the main offices of all the big newspapers, who have millions of subscribers all over the nation, are also in Tokyo. Also, recently the swelling rate of Mass Media is rapidly rising, making it an extremely important medium for information. The selection of the news for Radio and Television is also made in Tokyo. All compilation and editing of the news is done there. Japan is a country of rabid readers; 76% of the publishing houses are also located in Tokyo. The thoughts and style of action which are spread by Mass Media have a terrific influence on the entire nation. Accompanying its highly advanced cul-

tural environment we also note that 33% of all of the universities of Japan and 49% of the total university student population are concentrated in Tokyo. Not only this, but also all high level scholarly research is focused there in its many and varied Research Institutes. This further spurs on the centralization of all publishing and education.

Being the nucleus (core) of the Metropolis, Tokyo influences and integrates over a wide-area the various functions of politics, economics, credit and culture. Most of the expansion of the Metropolis (Tokyo) is located in the heart of the city's unified politics, economics, credit and cultural organizations which results in the unification and the increasing concentration and expansion and activities of the factories and educational institutions in the surrounding area. The people find their role and participate in these organizations; they make use of them and receive their recompense from them. Close to these working places are a great variety of dwelling places which the workers make use of in accordance with their economic level and where they carry on a consumer's life.

As I have already mentioned the rate of the expansion of Urbanization in Japan is extremely rapid. The Rural style of living is rapidly dying out on the one hand while, on the other hand, the increasing expansion of the Urban structures and the accompanying increase in urban population proceeds at an unbelievable rate. Because of this, the revising of the existing facilities and systems into social functions and activities suitable to this great change is extremely difficult. Needless to say there are many problems with which we are confronted in the midst of this changing situation: problems in traffic, housing, water shortage, selection of land for factories, moving, smog, noise, river pollution, garbage and waste disposal. Added to these are countless other problems such as the worsening environment of society, the birth of the slums, and the worsening environment of the education of our younger generation. At the same time as

we are confronted with these many problems, the society of our nation is changing at a bewildering pace. This alone brings forth an important problem because of the big gap between the former activities and facilities of man clashing with the new demands of the changing society. But our history has already changed from the time when we submitted tamely to all things to the age of a Welfare State. We as responsible persons must not only overcome the various problems by our own incentive; our thoughts and acts must be the cause of influencing the power structures of the enterprises of the people in such a way that we might be able to plan a happier life for our people and that their true humanity might be respected. The age has come for the realization of this; in fact, it is being carried out step by step.

## CHAPTER 2

### KEIYO CULTURAL AND EDUCATIONAL CENTER

*Minoru Ishimaru*

The Japanese Government has set up Industrial Belt Areas throughout the whole of Japan. One of these areas is known as the Keiyo Industrial Area which is located in Chiba prefecture, across the bay from the city of Tokyo. It is a level-area peninsula extending along the bay of Tokyo and is considered part of Metropolitan Tokyo. Large amounts of land have been reclaimed from the sea for industry; several of these plots are now complete and house new factories which are already in operation. The present population of this area is 2,800,000.

Rapid changes have been taking place in Chiba prefecture since 1950 when the Governments' Long Range Planning Committee for Urban-Industrial Development designated it to become one of the largest Industrial belt areas in Japan. Up until 20 years ago Chiba prefecture was one of the under-developed areas of Japan whose economy was dependent on the primary industries of agriculture and fishing. Now, the old static community has changed its shape and content with the development of secondary and tertiary industries. The population is now largely industrial in character so that the old traditional patterns and values of life are being replaced by those of the new industrial society. The northern part of the prefecture has developed as a bed-town of Tokyo in which there are more than 10 large housing areas (*Newtowns*), each having a population ranging from 20,000—40,000. Keiyo Cultural and Educational Center is located in one of these Newtowns called Tatsumi.

The original inhabitants of this area are witnessing, for the first time in the history of Chiba prefecture, rapid social change which has come about due to the complete shift from a primary low-productive society to a highly developed and efficient technological society. Of course these days of change in Chiba are also days of confusion. Old values are being rapidly destroyed and yet it takes much time for the new culture and values to be firmly established. Of course this change and confusion are not peculiar to Chiba alone; we find many other areas which have been similarly affected by the Long Range Economic Development Planning of the Government. It can be safely said, however, that Chiba is perhaps the best example of the effect that Urbanization and Industrialization has on the static community life of traditional Japan. The churches in Japan today must ask themselves what their role is in the midst of the rapidly changing society in which they hope to make their witness.

The Keiyo Center, motivated by the Christian Faith and its concern for Mission, is one answer to such a question. When man and society undergo such change it is the responsibility of the church to proclaim the never-changing, hidden authority of Jesus in all areas of life. We are called to evangelize or establish the church not only for those who come knocking at the church door but we are also called to bear deep responsibility and concern for the transforming of this confused society into a new cultural society where human worth and true community might be emphasized. In this age we must fulfill our prophetic task by serving with Christ in society to the end that communities might develop in form and content in accordance with the judgment and the image of the gospel. The Keiyo Center was established in order that a strategy might be developed to fulfill this purpose.

In 1966, after a five year period of preparation in which there were many twists and turns in experimental activity, the Keiyo Cultural and Educational Center was established in

Tatsumi—an apartment house area which will soon house 25,000 people. Two missionaries from America, Dr. Sam Franklin of The Tokyo Union Theological Seminary and Rev. Henry Jones, the former head of the Occupational Evangelism Committee of the United Church of Christ in Japan (*Kyodan*), gave of their financial assistance, time and efforts towards the starting of this project. Fully realizing the risks involved in establishing such experimental activity, various groups, a few pastors belonging mainly to the *Kyodan*, able Christian scholars, business men and leaders of adult education of the YMCA and Nippon Christian Academy supported this work from its beginning. Now the United Church of Christ in Japan has officially designated Keiyo Center as one of its activities for Mission Advance and has made it possible for us to organize our center as a legal-holding body. They have also made it possible for us to obtain one acre of land in the midst of the apartments at Tatsumi where many of the factory workers in Ichihara City, the functional center of the entire Keiyo Industrial Area, are living.

In this rapidly changing society it is the purpose of the center to gather together specialists from the various sectors in order to promote a comprehensive cultural and educational program to meet the needs of the total adult community. The activities of the center are supported and motivated by the Christian Faith. It is a place for Joint Action on the part of the various denominations as they share their common concern for Mission. It is also a place where all people who understand and agree with the purpose of the center can cooperate regardless of differences in nationality or religion.

The Official Board of Directors includes pastors, educators, businessmen, sociologists, civil officers and a YMCA secretary. Top level consultants in the field of administration, industry and labor, and many other supporting members are related to its activities.

At present the center is holding special activities connected with the various sectors of non-Christian society in Japan. A 2-year pre-school Christian Kindergarten with 120 pupils is in operation. In cooperation with the Nippon Christian Academy, Dialogue (*Targung*) meetings are being held which include topics ranging all the way from the problems of the church to politics, economics, culture, labor and community welfare. Also there are many activities of various groups and circles as well as classes for adult education.

To accomplish the purpose of the Keiyo Cultural Foundation we hope by 1968 to build 5 or 6 meeting places which will serve as functional centers to serve the various urban-industrial communities which are springing up in the rapidly growing Keiyo Industrial Area. The Foundation will handle the overall development of these centers because of its central, strategic location and its pioneering experimentation in this field. In order that these activities might be coordinated, a central building at Tatsumi will be built to house its various activities. It is hoped that the plans for the Mission to Keiyo Industrial Area might be fully realized by 1985—the year when the Keiyo Industrial project of the government is scheduled for completion. Until such time the activities of the center will be divided into two parts: *General Social Action Activities* that will include dialogues (*Targung*) of the Nippon Christian Academy type, leadership training courses in social action as well as a Research Institute for Christian Social Action. These activities will be carried on throughout the entire prefecture of Chiba in an attempt to meet the needs of each community. *Special Activities of the Community Center*: one sector of non-Christian society will be selected for intensive study; Kindergarten-Nursery activities will proceed; groups to meet the needs of people of varying ages and interests; lecture series and classes for each age group will be held; and special education classes will be held in the field of Labor and Management.

The leaders of these activities which are already in pro-



gress are chosen in accordance with their ability in their special field of vocation and are trained at the center in accordance with the primary purpose of serving the rapidly changing society. The activities of the center are primarily for the public benefit. But the churches of the area are urged to cooperate in order that the churches' mission can be presented to all those who participate in the activities of the Center.

In spite of the fact that our present facilities include only a house which is built next to the Keiyo Chubu Pioneer Church, the center is already making a real impact on the various people in places of high responsibility in Chiba prefecture. The city of Ichihara placed an item in its 1967 budget for financial aid to the center in recognition of its meaningful activity. The Governor of Chiba prefecture, as well as other prominent civic leaders, have made public statements concerning the importance of activities of Keiyo Cultural and Educational Center. Mr. K. Goshi of the Japan Productivity Center made the following public statement:

"I am of the firm belief that the establishment of Keiyo Educational and Cultural Center will not only contribute toward the industrial development of the Keiyo Area but also bring the spiritual enhancement as well as progressive cultural standard to its people. I also have great expectations that the Center will give the people of the farming villages an opportunity for a moment of spiritual creating repose and guide them on to higher culture and education; thereby creating a powerful motivating force for a brighter and prosperous future."

As pastor of the Keiyo Chubu Pioneer Church and Director of the Center' I look forward to real opportunities to serve in the name and spirit of Jesus Christ' the people in the midst of the change and confusion which is typical of the Keiyo Industrial Area.

## CHAPTER 3

### NIPPON CHRISTIAN ACADEMY

*Norbert H. Klein*

The work of Nippon Christian Academy is being carried on in Academy Houses at Oiso, near Tokyo, and Shugakuin, at the foot of Mt. Hiei in Kyoto. Academy meetings are held in other places, too, such as in Sendai and Sapporo, with groups of keen laymen and pastors participating. In this article I will focus my main attention on the activities of the Academy House at Kyoto.

#### *General Background*

We must remember that the modernization of Japan in the Meiji period was begun under the leadership of a group of men in government, economic and other responsible positions of leadership who were neither looking to the traditional religions of Japan nor to Christianity for the solution of their new problems. The same statement could be made concerning the period immediately following World War II after the breakdown of the pseudo-religious authoritarian nationalism.

As a consequence of the way in which the modernization of Japan began, there exists a deep inner tension between the continuation of the traditional, emotional and religious values which are contained, on the one hand, in the social structures of command and subservience and, on the other hand, in the the highly differentiated industrial society which requires deep personal responsibility and cooperation.

At present over 60% of the total population of Japan live in cities and are busily engaged in fulfilling their economic aims and ambitions in their work, giving very little thought

to the necessity for religious values or to the questions of meaning and purpose in life. Although it is probably more obvious than ever before, this disparity between traditional values and the requirements of society is not completely new to Japan. For a period of 500 years the religions in Japan did not keep pace with the social development of the nation in reinterpreting the traditions; however, the religions were not put aside. It is for this reason that we witness a strange paradox in the evaluations of Japan from abroad. On the one hand, viewing Japan from the standpoint of the peculiar attitudes toward life and nature, some say that Japan is steeped in religion. On the other hand, some say that Japan is the most thoroughly secular country in the world. This is due to the fact that the traditionally practiced religiosity exists alongside the rationality of industrial society and scientific thinking without really becoming involved with them.

The church in Japan exists as a minority in this context. It is easy to understand how, in this minority situation, there developed, during the first century of Christian history in modern Japan, a type of church structure which is mainly centered around the individual and the local congregation. Missionary effort seldom aimed at anything other than the strengthening of the individual, pastor-centered congregation resulting in a complete lack of focus on the functional strata of society. Gradually, however, the Church as "The People of God" is receiving much more emphasis. This has led the church here to realize that the "People of God" as a whole, rather than the different individual denominations, is more of a real entity for carrying out the common commission of witness and service in obedience to its Lord.

### *The Work of The Academy*

The work of the Nippon Christian Academy was started when the Reverend Dr. Alfred Schmidt, a former director of the Evangelische Akademie in Berlin-Brandenburg, came to

Japan in 1957. A group of Japanese Christians of varying denominational backgrounds, who were leaders in their churches and holders of responsible positions in society, were convinced of the urgency of establishing an academy program to meet the immediate and long range needs of the church in its responsibility for Mission. These leaders became the nucleus of the Academy witness here. It was the general consensus of the group that the work of the Academy should be undertaken in the two important population centers, namely, the Tokyo-Yokohama area, and the Kyoto-Osaka-Kobe area, in order to be a most effective instrument for Mission in The Urban-Industrial Complex of Japan.

Even before the completion of the Oiso Academy house in 1963, pioneering experiments had been begun in Kyoto in 1958 by a group of Christians there who planned and organized meetings with people of varying occupations, both from within and outside the church to have dialogues on the problems encountered in modern day Japanese society. A large reason for the successful working of the Kyoto group is that it was able to build upon the experiences of the Kansai Labor Evangelism Fellowship in which their Director\* and House Director\*\* were pioneering leaders.

When, in 1962, a Christian business man offered his land, with an old Japanese-style house, located in Shugakuin at the base of Mt. Hiei, near Kyoto, to the Nippon Christian Academy for a reasonable price, the Protestant churches in Germany helped to provide the necessary funds to purchase this property. In spite of the inadequate facilities, the house has been used partly as the residence of the House Director and for small, one day Academy conferences (Two or three day conferences are more desirable but, due to the lack of facilities, these are impossible. Building plans are under way now for the new Kyoto Academy House which will make possible the holding of meetings lasting several

\* Masao Takenaka.

\*\* Moriatsu Murayama.

The Japanese people had not awakened from the dream of isolation when Rikkyo University was founded in February 1874. It was one of the early bearers of Western Civilization and Christian culture in this land. The school was first located in Tsukiji, then the foreign settlement of downtown Tokyo. It began as St. Paul's School, a private institution for boys. Its founder was the Rt. Rev. Channing Moore Williams, a missionary of the Protestant Episcopal Church in the U. S. A.

Since its beginning ninety-three years ago, St. Paul's University has grown into a large institution and occupies a unique place among Japan's private institutions of higher learning.

The first educational plan was modeled after the American four-year college system. It was reorganized in 1922 to comply with a new educational law of that period. It included a three year preparatory course and a three year college course. Faculties of English Literature, Philosophy, Religions, History, Commerce and Economics were integrated into a College of Liberal Arts and Commerce.

The School of Science was begun during WWII and developed into a College of Science in 1949. A faculty of Social Relations was added in 1958 and a faculty of Law and Politics in 1959. One of the principal factors contributing to the development of Rikkyo and its position among the nation's universities has been the gathering of a core of excellent professors in each of the college.

Because of growth in all college and the need for research facilities, expansion programs have been unfolding continual and being carried out. In 1961, the Institute of Atomic Energy Research was completed. Its facility houses the first atomic reactor for seaceful uses possessed by a private institution in Japan.

Rikkyo's history and tradition have followed a path of independence, and freedom has been achieved in spite of difficulties common among private educational institutions.

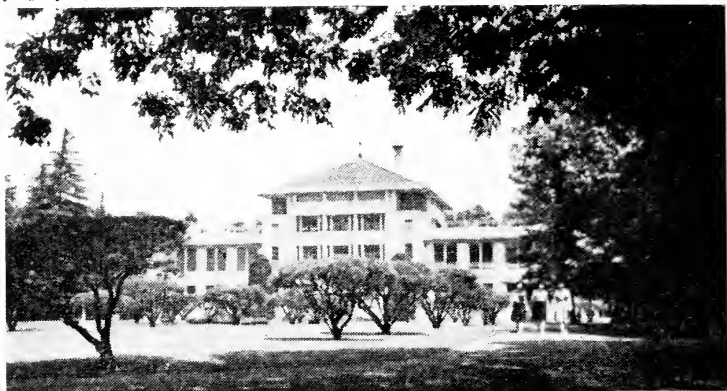
Rikkyo's ideals are rooted in Christian principles. It has its own blend of school spirit and freedom and proudly bears its motto, "Pro Deo et Patria." An ever fresh zeal fills the University and promises sound development and fulfillment as Rikkyo University approaches its centennial in 1974.

## An Outline of History



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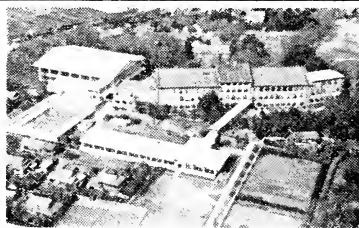
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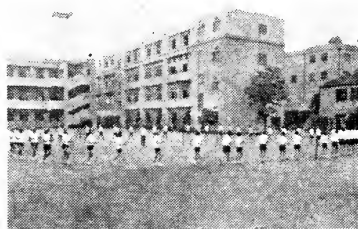
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Phone: (443) 8231

days, affording a real period of fellowship and concentration on the pressing problems of present day Japanese society.)

Thus far, our consultations have been centered on several problems: labor and management relationship, education, mass communications, the medical field, economic situation, local and international affairs (with an emphasis on inter-Asian relations) and the encounter between Christians and men of other beliefs. Some of these issues are dealt with in a series of meetings on an annual basis. Many of these conferences are organized for an encounter between church and non-church members while other meetings are specifically lay training conferences for church members.

From our past experience in the various activities within the Nippon Christian Academy we have become convinced of the need for our consultations to be centered around serious study. For this reason, we have organized an informal group of Christian scholars from the various University faculties in the Kyoto area. This group meets regularly to share results of individual research in order to clarify our position regarding the background of Japanese tradition and our encounter with various influences from the West.

The new Academy House in Kyoto will provide the Nippon Christian Academy with new tools to meet the ever increasing challenges: to spell out the significance of the gospel, not only for the life of the individual, but also for the interplay of the different groups, organizations and structures of our society. Sharing factually the tremendous questions about the future development in our society and in our world often in an unexpected and amazing way opens new insights and leads people inside and outside of the church to ask earnestly, for the first time or anew, for the practical relevance of the gospel.

## CHAPTER 4

### AN ECUMENICAL INVOLVEMENT WITH SOCIETY IN HIROSHIMA

*Marvin Tack*

The attempt by the various churches and Christian organizations in Hiroshima to join together in a ministry and witness to the total community was born out of the realization that the traditional patterns of independent action were insufficient for the times. In order to carry out God's call within the rapidly expanding urban and industrial situations in which each group found itself surrounded, it seemed necessary to find a new form of ministry which would cross denominational and parish boundaries. A committee was chosen in the spring of 1964 to search for possible areas of joint action; the group temporarily named itself The Hiroshima Industrial Society Study Group. The Hiroshima Council of Churches recognized the committee as part of its organization and gave financial support. The Occupational Evangelism Department of the Western District of the United Church of Christ in Japan (*Kyodan*) placed representatives on the committee; the Western District of the Japan Evangelical Lutheran Church contributed to the budget and appointed a missionary to it on a full time basis; and pastors and/or laymen from the Japan Baptist Convention, Salvation Army, Kyodan, Anglican and Lutheran Churches as well as representatives from the YMCA joined this program.

It was recognized that, though considerable time would be involved before a full program would develop, some form of joint action should accompany the study and planning even at the initial stages. The group has moved far in the direction of understanding its purpose; self-confidence has grown

with the awareness of the many possible areas for cooperative action in Mission. Some of these have been tried and found effective.

Our primary emphasis is upon acquiring a realistic understanding of the community structures and the everyday situation as felt and experienced by individuals of various positions and levels in society. To gain this understanding, occasional lectures, by specialists in urbanization and industrialization and community leaders, and discussion meetings are arranged for pastors, church members and other interested persons. We have made the humble discovery that we have much to learn. This exposure to an analysis of the secular situation has led to an emphasis on the full and genuine participation and involvement in community and social issues as an essential part of the Christian's responsibility in mission.

The Hiroshima Industrial Society Study Group hopes to function as a coordinator for the channeling of many Christian-motivated individuals, with their various specialities and abilities, into appropriate areas of service. Consideration is given to the challenges and problems faced by factory and office managers, laborers, and to the matter of using leisure time in a creative manner, as well as to the issues of war and peace and other such international problems. At the present time, one area of action is that of participation in management-discussion groups where the human factors involved in the supervision of people is being meaningfully considered. In cooperation with the YMCA, leaders of several factory dormitories have received training in recreation and group leadership. We have also brought young workers together for recreation, study and discussion and there have been various opportunities to participate in talks with labor union leaders.

We have discovered the key to involvement within the total community lies in the hands of the lay members of the churches and with those non-Church-members who sense a feeling of mutuality with Christianity. Our emphasis is

placed upon enabling lay people, who are already involved in the total community, to think of their daily work as a ministry of God and to encourage and assist them in the gaining of increased skills and in the joining with others of mutual faith and concern to deal with the life problems with which they are confronted. Efforts are made to determine where the members of the Hiroshima churches carry out their daily work and, where there are several Christians in a certain office or factory, to seek to bring these together for discussions of their mutual calling as Christians in their specific situation. Likewise, people of similar vocations and concerns (i.e. personnel section managers, labor union leaders and barbers) in the city meet regularly.

The crucial issue for any attempt such as this is the extent to which there is a willingness for churches to pool their valuable resources of time, money and personnel for a venture that will not directly bring in members and financial support for their respective bodies. The ordinary parish program of any church places great demands upon the layman's time and commitment; great adjustments are necessary before the layman can freely join with others in focusing his Christian responsibilities outside the parish program. The commitment to join together in action is still guarded and provisional but the interest and enthusiasm are growing.



## CHAPTER 5

### THE TWILIGHT ZONE OF MISSION

*Len Keighley*

In a rapidly expanding technological society, the phenomenon of the "twilight industry" is all too readily accepted as inevitable. The resulting unemployment, "rootlessness", and human misery, while deplored, are more often dismissed as necessary sacrifices to the gods of progress than they are dealt with in a constructive, truly human manner. When the situation is put bluntly in this form, then the other side of the coin of the pervading thought-pattern of our time with its emphasis on more comforts in the form of consumer goods, and more security in the form of higher remuneration for work, is revealed in rather bold relief.

Those who urge the "real presence" of the church at the very point where "common humanity" is being sacrificed to the gods of progress encounter formidable barriers if and when they decide to undertake the task. This is indeed the "twilight zone" of mission! However, those who by deliberate choice, work in this "twilight zone" do so in the conviction that precisely here is to be found the front-line of mission in a technological society.

Three young graduates of seminaries of the United Church of Christ in Japan with their wives are living in communities of unemployed miners in the Chikuho area of Kyushu. These are housing areas of mines which have been closed for ten years or more. In all of these three areas seventy to eighty percent of the residents are living on government relief. All three of these young men eventually hope to be ordained as pastors. They are living in these

communities in fact as Christian pastors. In their relationships with the society around them they do not seek to conceal this in any way. However, their activities and their thought-patterns vary considerably from those prevalent in the existing churches.

It may be wise before going any further to insert here a brief historical note. In the early days of the depression in the coal industry, the great need was for distribution of relief goods. In this, the Chikuho churches, with the cooperation of Japan Church World Service, played a major role. During this early period too, University students, not all of them Christian, but coming largely from Christian universities, formed an association "to protect the livelihood of the children of the Chikuho". This association conducted summer caravans in the most depressed areas. Their activities were, as the aim of the association indicates, directed mainly at children. However these caravans were centered in the depressed communities themselves. The students lived among the people whom they sought to serve. It was at this point that their service had particular significance. Out of this caravan experience, a number of theological students began to see that the problems of unemployed miners were rooted at much deeper levels than could be reached by traditional patterns of church evangelism and service. A few of them formed a group they called the Chikuho Christian Brotherhood. With the cooperation (reluctant at times) of their seminaries they spent an "intern" year living with unemployed miners trying to see more clearly the needs of the Chikuho area and the responsibility of the church (and more specifically, their own personal responsibility) towards them. The Chikuho Christian Brotherhood was eventually disbanded but the three young men working now in the area came through this experience. As younger miners were re-trained in government Rehabilitation Schools and moved to jobs in other industries, and as improved government relief measures ended much of the actual physical misery, the social

challenge in the Chikuho took on a different hue. These young men have given themselves to the task of exploring deeper, hidden needs in the light of the Christian gospel.

The work among unemployed miners depends to a large extent on the balance of "identification" and "detachment" which the missionary is capable of achieving. He must "belong" to the community without losing the "detachment" necessary to objective theological judgement. Nobody completely outside the situation can begin to imagine the "tensions" involved in achieving and maintaining such a balance. Yet, it is on this balance that the impact of this kind of Christian presence depends. It is not enough simply to identify—on the other hand, to make theological judgements without achieving a high degree of identification would be self-defeating. Where is the line drawn between "identification" and "detachment?"

Conscious of the problem, the young men have chosen a certain insecurity in regard to means of support. Two of them refuse to accept any direct, continuing support from the church. They choose rather to seek work and their own means of support. Given the nature of the society in which they live, the fact that they have to cope with periods of unemployment provides some measure of "identification", while their determination to find work and support themselves is not only a valid witness but provides also a measure of "detachment."

In another area they "identify" in sharing the problems of the community; "detachment" is achieved because their sense of mission delivers them from the spirit of resignation that characterizes many among whom they live. They are committed to searching for answers! It is in this area that their essential task of re-building human respect and human community is found. Much of their work still is among the children. Instilling in them a sense of self-respect which their parents by and large have lost; teaching them the values of education in a technological society; helping them to fit

into a society which has dispossessed them; these are the basic aims these young men have set for themselves. The task is a staggering one! Working among the children little by little opens opportunities to work also with the parents, but here the "re-building" process is much slower.

Much more could be said but let us turn for a moment to the viewpoint of the organized church. Kyushu district of the United Church of Christ in Japan is faced with the problem of evaluating the nature of this new exploration in mission. These young men seek ordination in the church. Yet, can it be said, by normal standards of judgement that they are pastors of a church—an essential requirement at present for ordination? When asked directly "Do you intend to build a church?", one of these young men replied frankly "No, at least not in the normal sense of that word as it is used to-day!" He went on to explain that the present situation affords very little opportunity for "direct proclamation of the gospel." If, in the future, the church should take shape, predicting its form and nature would be a difficult task indeed. He preferred to think not in terms of "building a church" but rather of being present and obedient to the Creator Spirit in the situation. He is convinced that if the church does take shape it must do so freely as God intends. Kyushu district has wisely decided not to insist on traditional patterns. However, to open the way for ordination, it has designated the three areas as preaching-points. This is a somewhat compromise arrangement and could in one sense serve as a barrier to the free evolution of new forms of church life and proclamation. Looked at from a different point of view however, it is a sign of a certain "resilience" in the church and a step forward.

The essential problem remains however—are explorations of this nature simply experiments in social service on the fringes of church life, or are they the church itself in search of new forms of structure and proclamation relevant to the realities of technological society? If the first be true then

the church can continue to be satisfied with an attitude of grudging approval and token recognition. If however the second be true, then surely there are serious implications here affecting the present structures of church life and witness!

Can this type of Church "presence" be itself a mode of proclamation? This is the problem with which these missionaries struggle. Their lives too have been molded largely within the context of traditional church structures and modes of proclamation. The tension born from the realization that direct proclamation in the traditional sense could destroy continuing identification and presence is not easy for them to bear. Yet bear it they must for they are convinced that they must be there! Their prayer is that some kind of Christian community will evolve but the shaping of that community must not be too readily "pre-determined."

In a day when our major emphases are on success and security even in the realm of mission, what is the significance of work such as this in the "twilight zone?" It embraces a philosophy which entertains both insecurity and failure as real possibilities, and still maintains that the work itself is on the frontier of mission in a technological society! The church in Japan has not really come to grips realistically with this question but it must, and soon! It is on the front line of mission that renewal will come and relevant theology be born! The church can ignore this "twilight zone" of mission only with great peril to her future usefulness as God's instrument of redemption among men.

## CHAPTER 6

### STUDENTS IN INDUSTRY

*Hiromu Miyoshi*

Students in Industry is an NCCJ related project which began thirteen years ago in the Kansai (Kobe-Osaka) area. Two years ago a similar program was begun in Hokkaido. During their summer vacation students are given the opportunity of living together for a period of one month; during this period they work as factory laborers all day and attend seminar lectures and discussions in the evening.

Thus far, students have engaged in various types of work in soap factories, machine shops and laundries. Through these actual experiences in labour they have an excellent opportunity to come to grips with the realistic problems of the laborer in industry. In their dialogue with their fellow laborers at their places of work they become aware of the workers' attitudes toward their life and work and strive to understand how best the Christian faith can contribute to the character building of these laborers. There is no doubt that this is a valuable learning experience for the students.

A Seminar committee, composed of representatives of NCCJ member denominations and organizations (YMCA, YWCA, Nippon Christian Academy) is responsible for the setting up of the training program as well as for securing places for student employment for this one month period. Each year a theme is decided on and research matter as well as suitable lecturers are properly selected by the committee. The theme of the 1965 conference was: "Labour and Man in Technological Society". The theme of the 1966 Seminar was: "The Concept of Work in Modern Technological Society".

Experts in various fields, including professors, economic specialists, and management as well as Labor Union Leaders in Industry are invited. Three times each week the students receive concrete knowledge about the economic and social problems in Industrial Society as well as that of the life and role of the laborer in this society.

Each year approximately 20 students participate in this program. Since these Christian University students come from various denominational backgrounds, churches and colleges to live together for this period there is ample time for reexamining of one's faith and the experiencing of deep and meaningful fellowship with one another. There are also one or two pastors and a missionary who lives and serves as the director of their life together. Out of such an experience is born capable leadership for our church.

## CHAPTER 7

### THE LABOR MOVEMENT AND LABORERS' EDUCATION

*Satoshi Hirata*

It has been ten years since the birth of the Kansai Labor Evangelism Fellowship. During this trial and error period we have met with success and failure; but, we are happy to report that we have able to develop our activities upon a much broader scale than was ever dreamed of in the beginning.

Our goal has been the performance of a more positive service towards the recovery of humanity for people who, in this modern industrial society, have become depersonalized and self-isolated. During the past ten years in which I have been working with the Kansai Labor Evangelism Fellowship, I have been confronted with many questions: "How many union members actually become Christian?" "What is Industrial Evangelism?" "What is the Theology and Ecclesiology for Industrial Evangelism?". Some of these questions have been asked with doubt or mistrust and have caused us many hardships. However, we have progressed through these first years of anguish and distrust to a climate in which we are not only trusted but are accorded the cooperation of others. Now, since the importance of labor education is recognized, labor schools and factory circles have been instituted. Last year saw the birth of a longer-term high quality educational organization for Labor, the Kansai Labor Education Committee (*Kanryoko*).

Ten years ago, when the Labor Evangelism Fellowship began with four interns, we were at once faced with the



question: "Why is Christianity trying to approach labor unions—for spying activities, maybe?" But now this has changed. After attending a Labor Seminar at Doshisha University in Kyoto one Labor Union Secretary remarked; "There is something different about this seminar but I cannot tell what it is and why it is that I feel this way." Another Labor Union member remarked: "Even though I felt that attending this meeting was something like attending a Christian church, I am pleased because we were afforded ample opportunity to talk about the basic problems and issues which arise out of our daily experiences at our places of work. I hope you will invite us to your next seminar." (As a matter of fact, we never spoke directly about matters of our faith during the course of this seminar but, somehow the participants themselves were influenced by the presence of Christ as seen through our deep concern for man).

In May of 1965, at the opening ceremony for the inauguration of *Kanryoko*, the whole staff of the Osaka District of the Japanese Confederation of Labor participated. At that time they decided to cooperate formally in the administration of *Kanryoko*. This is, without question, the first time in Japanese labor history that a union has cooperated in any activity of the Christian Church. The establishment of *Kanryoko* is largely due to the leadership of professors from Doshisha University and the efforts of the years of work of the Kansai Labor Evangelism Fellowship.

*Kanryoko* is, in the literal meaning of its name, an organization for laborers' education. It was started principally by the Osaka District Committee and other Kansai units of the Japanese Confederation of Labor and the Kansai Labor Evangelism Fellowship, as well as intellectual and other organizations related neither to Church nor labor. Its purpose is to center upon the education of the whole person, making possible the free development of the complete personality, while emphasizing the dignity of the individual laborer, and to promote a sound democratic labor movement through labor

classes, study, research and publishing activities. In these times when organized labor has become such an important social force, bearing social responsibility just as business does, it is necessary that labor unionists also recognize that their wage and economic demands cannot be settled out of relationship to the economic situation of the people as a whole. So, education merely for the sake of strengthening class struggle and class consciousness cannot be called labor education in the true sense. It is our policy to educate in such a way that the full scope of the laborer's individuality will be dealt with, enabling him to become a better member of his union, and, also, to help him perfect his political, economic and social functions as a member of modern society.

Educational courses and cultural activities are our two approaches to the laborer. First, since the laborer experiences, at first hand, the burning issues of today's industrial society in their daily place of work, we endeavor to help them analyze these issues in an intellectual manner in order that proper solutions might be attained for the resolving of the problems. Secondly we help to provide opportunities for recreation in order that they might restore human relationships which are not afforded them in the organizational structures in which they find themselves. We recently discovered that many of the members enjoy discussing such topics as life, youth, friendship and marriage in their seminar, camping and caravan experiences.

Since the rate of primary education in our country is high, the program of labor education must give priority to subjects relating to labor union organization, unions and society, unions and national and international economics. The objects of labor education are laborers, labor associations, prefectural labor offices, labor unions, and third-party organizations. There is no organic contact among these various organizations. It is Kanryoko's hope to promote an organized and systematic labor education program through the cooperation of university, labor union and other groups, and Christian

organizations.

The desire to serve man in secular society is still very weak in the Christian Church in Japan. The gulf separating the Church from our organized labor audience is not yet fully understood. The Kansai Labor Evangelism Fellowship has the responsibility of being the hearing ear and the sensitive heart to the laborer while continuing to bear the burdens of the Church. For this reason, I am endeavoring to deal with the problems of work and society in the context of the laborer's daily life and work. In strong unions, the union takes good care of the welfare of its members. Also, Labor Union members are human beings; they are troubled by the same problems which beset other human beings. They want someone to come to visit them when they are ill; they worry about marriage and are concerned about wages just as any other human being is. They also need the feeling of the warmth of association with others which they do not experience in their highly mechanized places of work. They seek for answers to the meaning of life and the meaning of work and want to be loved. It is impossible to serve these people without meeting, listening and talking with them. It is my firm belief that we must educate each one of them as persons who can bear responsibility in the movement for the reform of present day Industrial Society. It is not our purpose to simply find workers in their difficulties and give them simple solutions for the quick resolution of them. It is our purpose to devote all our strength for the uninhibited growth of the laborer's personality. An important phase of our Christian witness is to share in bearing the burdens of our contemporaries, not in an alms-giving attitude but as partners in cooperation, working through the given structures of society.

## CHAPTER 8

### URBAN-INDUSTRIAL AGE: A CHALLENGE FOR THE ASIAN CHURCHES

*Robert M. Fukada*

The wave of industrialization and urbanization is over Asia and it is unstoppable. Our social and physical environment changes almost day to day and our mentality is constantly dragging its feet behind the pace of material changes. The Church, though in its core is to be the spokesman for justice, freedom and transforming love in Jesus Christ in any age, is in fact made up of men and women with human weaknesses and often far behind social changes of the world in which it is placed, playing a passive role in those changes.

It was with the purpose of attempting to make the Church face-up to its responsibility in the industrial age in Asia that the East Asia Christian Conference held the conference concerning Christians in Industry and Lay Training at Mt. Hiei Hotel in Kyoto, from May 18 to 25, 1966. Although a conference on industrial evangelism was held in Manila, Philippines, in 1958, the May Conference at Kyoto was the first of its kind in Asia in that it dealt with the Christian responsibility in the world of revolutionary changes with a major emphasis upon the role of the laity. Sixty delegates gathered from sixteen Asian countries, including even Pakistan, Australia and Vietnam. Burma alone was not represented. We had a number of significant observers, including Dr. Paul Loeffler of the World Council of Churches and Father George Hirschboeck from the Roman Catholic Church.

Chaired by Masao Takenaka, who heads the Laity Committee of the EACC, the conference was staffed with a group

of able resource leaders. Professor S.L. Parmar, an Indian economist who is presently serving as a director for the Ecumenical Institute in Bossey, Mr. C. Malonzo, an able trade-upon leader from the Philippines, Prof. Kikuo Yamaoka, a specialist in economic development of developing countries teaching at Waseda University, General T. B. Timatupang, a retired army general from Indonesia and an effective lay leader in his country, Prof. H. Margull of Hamburg University and, until recently, on the staff of the WCC Division of Studies, and the Rev. Harry Daniel of Bangalore, as our chaplain, kept the conference constantly stimulated.

Four workshop groups were organized: Impact of Industrialization, Lay Training, Task of the Local Congregation, and Strategy of Involvement. It was not easy for these groups to tackle vast areas of concern and find some focus and consensus; however, even the frustration and complexity of communication in these sessions were fruitful to the participants because they made clear, more than ever before, that the problem is enormous and that the Church cannot stand idle, divided, and still play a prophetic role. A call for concrete joint action, expressed through these workshops, was an authentic pronouncement of deeply-felt conviction.

A wide-awake and insightful laity is the pre-requisite for a true church renewal. The established institutional structure of our churches is not totally obsolete. What we need is re-institutionalization, the renewal, of the church so that it can meet new needs, problems and challenges.

There is no single and simple strategy for the church in this age of industry and urbanization. It was significant to share together in the workshop a variety of experiments in frontiers of industrialization. Not only was information exchanged in this group but methodologies of analysis and involvement were critically examined. Though strategies will vary from place to place and from one situation to another, it was realized that the Church must be in unity in order to exert an effective influence in directing social currents of

society.

The workshop on strategy of involvement examined such pioneer experiments as the Inter-Church Trade and Industry Mission of Australia, the Ecumenical Social and Industrial Institute of Durgapur, the office of Industrial Life and Vocation of the United Church of Christ in the Philippines, the Division of City and Industry in the Church of Christ in Thailand, the Christian Workers' Fellowship in Ceylon and a number of projects in Japan, such as the Kansai Labor Evangelism Fellowship, the Hyogo Transportation Welfare Center, the Nishijin Labor Center and the Yokkaichi Episcopal Mission. It was realized in each case that the Church must be willing to confront the age of organization with a precise analysis of the problems and an effective penetration of organizational structures.

Accepting the emphasis of the workshop on strategy, the conference adopted the recommendation of the East Asia Christian Conference to consider seriously the necessity for ecumenical training centers in various parts of Asia, both in the field of theological discipline and in urban-industrial sociological training. It also called for more intimate exchange of information, through publications as well as meeting, on the phenomena of industrialization and urbanization in Asia, and the attempts of the Church in industry and in the secular cities of Asia is still in an experimental stage. "We believe, therefore, that we must remain flexible and that there is much that we have to learn from one another through mutual advice and correction. In particular, we need to evolve our own Asian style of work and pattern of involvement." To this end, the churches in Japan are greatly responsible. A number of pioneer projects of the Church in Japan have made a significant impact upon the Church itself as well as upon the communities in which they exist. Some have failed. But at least there is a passion among some of our churches here today to break out of the rigidity of the physical and spiritual structure of the churches in order to respond to the challenge of

our industrial age.

It is clear, therefore, that the radical reappraisal of our faith in Jesus Christ and the methodology of carrying forth His Mission must be done in a close partnership and comradeship with Christians of other Asian churches in order that our witness and service in this modern industrial world might be strengthened.

## CHAPTER 9

### THE CONTRIBUTION OF MASS MEDIA IN URBAN-INDUSTRIAL JAPAN

*George L. Olson*

The Christian churches of Japan are moving toward an increased utilization of the mass media. If this utilization can be effectively carried out, it could mean an appreciable increase in Church membership and considerable change in the complexion of local ministries.

#### *JAPANESE INDUSTRIALIZATION AND URBANIZATION*

Japanese industrial growth is one of the wonders of the world. Since the nearly complete destruction of her industries during World War II, she has recovered to a position of fifth-ranking industrial power. Her annual economic growth runs about 10%. She is by far the richest nation in Asia with a gross national product for 1966 of \$100 billion. However with this post-war growth has come problems. Whereas in 1930 47.5% of the labor force was engaged in agriculture and forestry, in 1955 the percentage had dropped to 39.2%, and in 1966 the rate had dipped further to 23%. As the population has shifted from a rural orientation, centered on the large family household, to an urban, conjugal family-centered one, people have been forced to make drastic adjustments in their living patterns. Persons who moved into the urban labor force found a new freedom separate from kinship ties and also a new political freedom. However, they had to pay a price. In industry and in the labor unions they discovered themselves under the new authorities of produc-



tion schedules and mass action which demanded considerable conformity.

### MASS COMMUNICATION

The mass media further strengthens the trend toward a national conformity. From the point of view of making public opinion there are four major media, which, along with other advertising, cost in 1966 \$1,053,888,889. This is divided as follows:

Newspapers	\$371,388,889	35.2%
Television	\$346,388,889	32.9%
Magazines	\$ 58,611,111	5.6%
Radio	\$ 46,944,444	4.4%
Miscellaneous	\$230,555,555	21.9%

The total circulation for newspapers in April, 1966 was 29,947,624. On the average of 93% of the people watch television per day, and radio listeners are estimated at 7.5% of TV viewers. Magazines are considerably weaker than newspapers.

The important fact to remember is that these mass media have thrown people into intimate contact only with their countrymen, but with people around the world. The electronics revolution has tribalized our world into one big village, as Marshall McLuhan has pointed out so decisively in his *Understanding Media: the Extensions of Man*.

### SIGNIFICANCE FOR MISSION

Prior to the witness local ministers and Christians make concerning Christ's world, people have already been influenced by the mass media. Perhaps a significant reason for the slowdown in Church growth since the rise of TV is that the Church's message reaches the people too late and often is unrelated to the issues about which people are really concerned.

Within the Christian Church in Japan there are prophetic

persons earnestly striving to relate realistically to modern industrial Japan. They justifiably have objected to the traditional church patterns and ministries which have been inherited from a different age. But as the Rev. Masahiro Tomura, Secretary of the Occupational Evangelism Committee, bemoaned in the September, 1965 issue of *the Gospel and the World* these persons have conveyed the impression that they are a left-wing elite separate from the rest of the Church. Also in the July/August 1966 issue of *Breakthrough* it is stated that the men most active on behalf of laboring people have an "almost universal antipathy toward 'mass evangelism.'"

It seems to me then that what we must work toward is a new type of mass evangelism that fully recognizes the rightful criticisms by our industrial missionaries. The only way to touch the masses of Japanese people is to speak to their needs concretely. As Dr. Tomio Muto, President of Meiji Gakuin College, once told me, "The true meaning of indigenization is applying the Word of God to life."

The studies regarding public attitudes toward Christianity as published by the Oriens Institute and the studies by Church and secular agencies on personal and social problems of the public should be carefully analysed. Upon the basis of this concrete data, the Church should find its message from Christ who always wills to be made known in the tangible, earthly reality of the common life.

### ROLE OF MASS MEDIA

If our use of the mass media genuinely touches human life, people will be caused to think about life at its profound level. Instead of having such pertinent communication carried on by only the few pioneer leaders in unrelated corners of Japan, the whole nation can be stimulated through a similar witness through mass media. Then the local ministries will find people not only thinking about the meaningful issues, but already beginning to question whether or not Christ has some answer

for them. Thus, the so-called time of preparation for the receiving of the Gospel can be accelerated.

### *CHANGE FOR LOCAL CHURCHES*

If the Church electronically carries a vital message to the whole nation, the local churches will be stirred. Quiet refuges from the world will have to become centers of personal and social concern. Therefore, we dare not neglect the preparation of the congregations so that their life will be sensitive to the concrete yearnings of people influenced by the mass communication message.

### *COOPERATION*

To achieve results on this grand scale involves commitment on the grand scale. Are the Christian denominations able to unite for such joint action? Can we organize our efforts in mass media witness so that we do not end up with a committee system committed to pleasing every denominations interest at the expense of the people to whom our mission is intended to speak? "The time for action by the Church," according to one TV authority, "may be too late." We dare not remain stuck in the muck of half-hearted cooperative action.

## CHAPTER 10

### SAINT ANDREW'S CENTER

*John Lloyd*

Like many projects in the Church, our Center came into being from the most diverse causes. It was the response to the needs of the city of Yokkaichi, an industrial community dreadfully lacking in cultural facilities and activities, as they were seen and felt by the particular clergy and people who make up St. Andrew's Church.

On the other hand as a congregation we were small and unsuccessful. And, for the sake of our very life in obedience, we, like so many churches in Japan, desperately needed to be wakened out of the ingrown pietistic thing church life can become so easily.

We started out eight years ago with a stereotyped strategy of evangelism. Parallel with this were plans for church building no more imaginative than anyone else's. We did have the advantage of having no buildings, groups, or scheduled meetings so that we could more easily try out new ventures in mission. The greatest advantage we had was in timing. By 1959 we had the profit of a dozen years of experience in post-war Japan. These were years of frustration in growth—in spite of opportunity. But we shared in the recovery of 'laos' and, vicariously, in efforts to "turn the Church around."

But lessons are learned slowly! Even as we saw our neighbors' meetings of all kinds poorly attended, we repeated the same pattern ourselves. Traditional patterns of evangelism seemed as futile as trying to befriend too shy a puppy. By contrast we could note the modest successes of "extra-curricular" groups—English classes, clubs . . . But what

really opened our eyes was the Ise Bay typhoon. While we with other churches struggled together in unaccustomed relief work, we discovered the most amazing depths of enthusiasm and generosity in sharing with us in the work of relief on the part of the very folk who had shunned our 'religious' efforts up to this time. As a result we concluded that somehow we must find an institution where this kind of experience can happen. We got the very simple idea of reversing the order—church building behind, center building on the street front, starting with the latter first. We decided to make a large, attractive center and fill it with activities which would be of service to the entire city.

Our original motivation was largely 'evangelical'. The idea was that if it is so hard to use the front door, make all kinds of side doors, back doors and back windows so that people can at least look in and in time approach the Church in their own way and at their own pace. Our objective was to create a large body of friends. Then, when their trust was won, perhaps opportunity to go on to deeper things would be given us. To preach the Gospel was and is quite frankly a motive even if we are permissive to an extreme in waiting for the opportunity. We have discovered that searching questions are asked and discussions do arise when least expected. But we have also discovered "service."

In December, 1962, we made a fresh start in our new three-story building. None of us had much experience in organizing, planning or leading the kinds of activities wanted. But we did already have some groups—our English classes and a young adult club composed mostly of non-Church members. These groups with their various activities became a part of the Center's program to which the church added its own meetings and study groups. The first new ventures were to start a class in social dance and a folk dance group, both in response to what seemed wide-spread demand. The latter has "muddled" along. But the first now has grown to three classes and a club and provided a huge "chunk" of our income as

well as an important opportunity for friendship.

We have tried many other things—clubs, study groups, and classes, and other occasional events—some have been successes, some failures—most somewhere in between. In addition to these, the Center had barely opened before all sorts of outside groups came “knocking at our door.” Of these an amateur movie club, a ham radio club, a magicians’ club, a Little Theater, and all sorts of clubs for fun and discussion have adopted us as their home.

At this date, the average month will see several dozen groups meeting, with about a thousand people passing through the Center. A hundred are more or less regular participants by now, with a third to a half of these taking part in planning and leading in the overall program of the center.

In the beginning we were told that a Center like this succeeds or fails not by quantity of activities but by its influence on local community leadership. Keeping this in mind, within the limitations of our resources and imagination, we have held occasional conferences on group leadership with outside leaders, speech classes and other activities. We welcome anyone who will share in the Center’s program. But, for the most part, real influence on community leadership is still an unexplored field. And if there is to be any real impact on the total city and industrial community it will *only* come through serious planning together with the other churches in the area.

There is one thing though. We turn out well-trained dancers by the score and we are perhaps the most outstanding place in Yokkaichi for making new congenial friends. This is certainly not to be sneered at. Yokkaichi has been a market town for centuries, and both the newcomer young engineers and the young folk of the town find the small-town exclusiveness pretty dreary.

The very amateurish, almost hit or miss style, of our effort may encourage others! There is little we are doing that cannot be done elsewhere. It is simply a matter of responding to the

needs in the community. Our obedience as Christians must lead us in this direction.

We have been forced through our experience, as many others have, to do some reevaluation of service in relation to Mission. For example, this past Christmas our church was responsible for the "People's Christmas" program sponsored by the local council of churches. Our program was possible only through the vast help of non-Christian friends who frequent the Center. Their participation is a modern version of the story of the Wise Men, of people offering gifts to an unknown Lord. The part the Center plays—is it Service?—Evangelism?—the distinction hardly seems to be of significance.

## CHAPTER 11

### IKOI NO IE LABOR CENTER

*Lars Ingulsrud*

Three years ago Pastor Ogata of Koromo Lutheran Church in Toyota City began to pray earnestly for a way in which he and the congregation could help the men and women working in the many factories in Toyota, the Detroit of Japan. The regular church program and outreach was not reaching them where they were.

Through a friend of the Prefectural Finance Committee, Pastor Ogata met the president of one of the factories in Toyota who was also concerned for the workers' emotional and spiritual condition. The efforts of these three men, plus the contributions from prefecture, city, and many businesses and companies in Toyota, have resulted in the building of a new Labor Center in Toyota in 1966 with facilities for rest, recreation, and counselling. This Labor Center is known as *IKOI NO IE*.

There are no Christian books in the library, no Christian meetings held at the Center, no Christian propaganda of any kind given out. There are no Christian symbols shown. The lonely, homesick, tired, and sometimes frustrated men and women who live and work in our society need an understanding friend and a place to go in their spare time where they are not exploited. We on the staff, as Christians, are trying to meet that need.

There are over two hundred volunteer workers from the community who help in the maintenance and operation of the center. The present plan is to carry on a teaching program among them. This first year we will concentrate on the mean-



ing of the word 'volunteer'. We plan to study and improve the recruitment of volunteers and the channels whereby they can be directed toward the church and its fellowship.

The facilities of the Center are:

1. Geared to help those who need to 'limber up' after working on the production line.
2. Adequate for the developing of interest and study groups—i.e. sports teams, weaving, tea ceremony, etc.
3. For meetings with the leaders of the companies, for mutual discussion of their problems, workers' relationships, and emotional development, confident that any discussion of the deep problems of men's hearts will lead to opportunities to witness for Christ.
4. Giving opportunity for the members of the congregation to strengthen their faith through their witness in service.

## CHAPTER 12

### CATHOLICS WITNESS CHRIST

### —LAY APOSTOLATE IN URBAN JAPAN

*Fr. Vincent M. Sugita*

#### 1. Theological background

The importance attached by the Second Vatican Council to the lay people in the Church would have been unthinkable fifty years ago. The tendency is quite revolutionary and has affected the definition of the Church itself. Whereas formerly, probably as a reaction against the Reformed Church, the accent was placed on hierarchy, after World War II the stress shifted to the whole body of the Church including the lay people. Today theologians define the Church as being the assembly of the people of God, chosen by God, and endowed with *charismata* which enable them to continue God's work on earth. This new consideration of the nature of the Church led to a revision of Christian life which is now considered from all sides. It has been summarized in the Constitution on the Church and elaborated in other documents of the Council.

The new importance attached to the lay people in the Church emanates from the new definition of the Church itself. This importance emphasizes the fact that the lay people ought to be witnesses of Christ in the performance of their daily duties. It also points out the true meaning of the world, without forgetting the world's eschatological orientation. For the world includes not only the sons of the Church but the whole of humanity and Christ was crucified so that the whole world might be fashioned according to God's design through the active presence of His witnesses in temporal affairs,

Thus, lay apostolic movements and secular institutions, which in Japan went into action after World War II, found a new and invigorating stimulus.

## 2. Lay apostolic movements in Japan

A summary description of the situation which the Church is facing in Japan will throw light on the lay apostolic movements.

### a) *General situation of Christianity in Japanese society*

The last hundred years witnessed the industrialization of Japan. Western civilization was adopted and adapted but Christianity, which was thought to be an obstacle to progress in the field of industrialization, was considered to be unfavorable. In particular, rationalism, which served Japan's industrialization, was thought to be in conflict with religion. Secularization was rife and Christianity succeeded with great pains to maintain itself on Japanese soil. Even today the Catholics are the minority. Unable to tangibly affect Japanese society, Catholics suffered from an inferiority complex. Besides, possibilities for service were limited as Catholic laymen could carry out their activities only in the parish or in a few institutions for children or for the destitute.

### b) *Particular lay movements*

Only those movements which are spread over the nation are mentioned here. Those which lack an organized system are not discussed.

*Legion of Mary:* The purpose of this organization is to efficiently help the parish. Members are thoroughly trained and regional groups well organized but they are not active on a national scale. The lack of a national organization is often interpreted as being a weakness preventing the legion from adapting itself to a well-defined cultural society.

*Society of St. Vincent de Paul:* Introduced into Japan some fifty years ago, this society aims at being a witness of Christian charity by helping the destitute. Spreading its activities in Japan after World War II, it was very successful and was

firmly established on a national level. Today, however, the society seems to be less successful perhaps because it has not yet enough adapted itself to the entirely new situation. *Conference of Catholic leaders of the Boy Scout movement:* The conference tries to define the attitude to be adopted by Catholic leaders who fraternize with leaders and boys of other religions or who profess no religion. The recently elected key-leaders intend to extend the Boy Scout movement to every parish and to organize regional conferences. The movement has already a hundred local groups and two regional and national organizations.

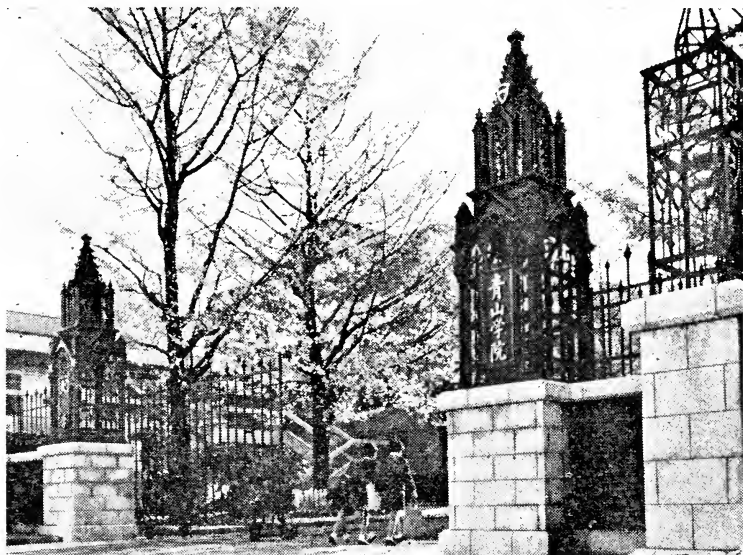
*Catholic Students Federation of Japan:* This federation, which is affiliated with Pax Romana, tries to disentangle itself from pending questions, to better organize itself, to train qualified leaders, and to put the student movement on the right track.

*Catholic Graduates Association:* This association is also affiliated with Pax Romana. Its members are scattered all over the country. A better organization on local and regional levels is hoped for. The leaders are very active and the outlook of the apostolate among graduates is bright.

*Young Christian Workers:* Among the various apostolic activities for working youth, this movement is the only one which met with satisfactory results. Other movements are often limited to fostering mutual friendship or the study of Catholic doctrine and social problems. As the YCW can lead to a clarification of what the future apostolic Church in Japan ought to be, I will briefly describe it in the next paragraph.

### 3. Young Christian Workers Movement in Japan

The movement was launched by a Belgian priest, Joseph Cardijn, who was born to a workers' family. He struggled for fifty years to establish the movement on solid foundations. In February, 1965, he was created a cardinal by Pope Paul VI. On this occasion the YCW International Bulletin issued the



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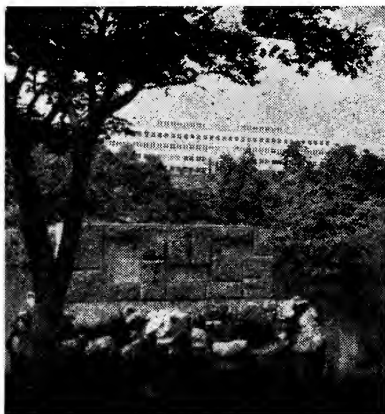
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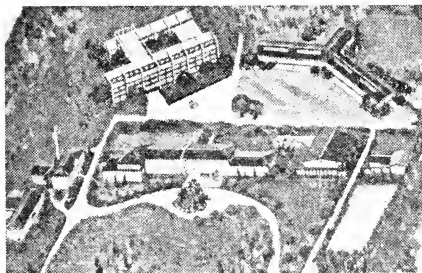
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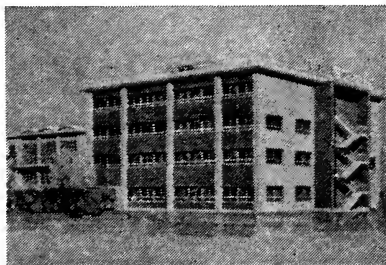
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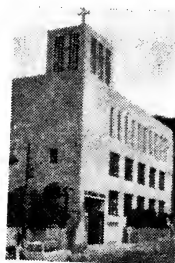
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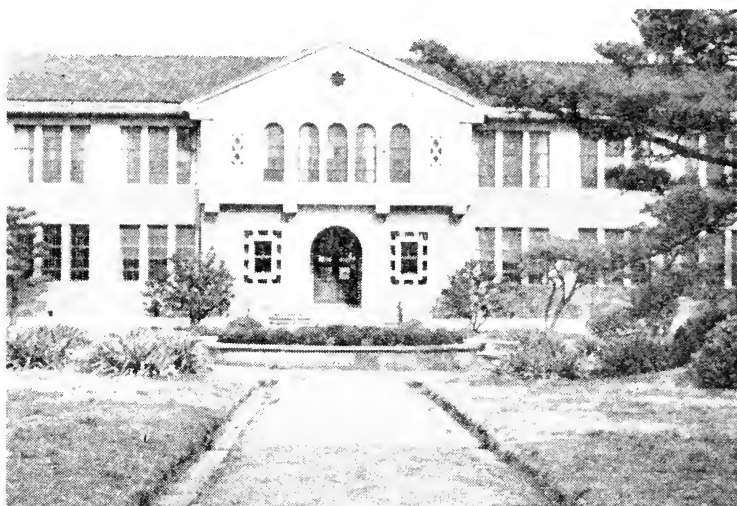
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following statement: "The elevation of our founder to the dignity of cardinal is the official recognition of the tremendous work he has done for half a century and to which he has dedicated his whole life. With him, all workers feel honored. This nomination, so soon before the final session of the Council where important decisions will be taken especially in connection with the lay apostolate and the Church's task in the modern world, shows the Pope's great concern for these vital questions and his recognition of the role of apostolic movements in the construction of the world and the Church today."

This nomination means also the recognition of the principles the founder has laid down for the modern lay apostolate movements which, through their rich experiences, contributed so much to the Council.

#### *A. The main principles of YCW*

1) *YCW is a movement by the working youth, among the working youth, and for the working youth.* "By the working youth" means that the responsibility of the movement must be assumed by the working youth and not by adults or by priests. The priest gives inspiration but no commands. "Among the working youth" means that the movement must be carried out not only by the responsible leaders but by each working youth in the milieu, where the movement is carried out. This is the wish of the founder and it is in accordance with modern theology which emphasizes that "every human being is the beloved son of God", and that "everyone has the light of God." "For the working youth" means that YCW ought to be a school of social, moral, and spiritual life, responding to the problems which arise in daily life; school that prepares the workers for their present and future responsibilities in the light of Christ's message; a network of social service corresponding to the main needs of working youth; and, to be an organism which represents the working youth at international, national, regional, local, private, and

governmental institutions as well as to help shape public opinion.

2) *YCW is a movement of the Church* based on mutual respect, understanding and collaboration between clergy and laity.

3) *YCW is based on the principles "see", "judge", and "act"*. "See" signifies that the movement is based not on theories but on life, the reality of which is discovered by the youth worker himself. The worker's action must answer the needs of the working youth in their surroundings. "Judge" signifies that everything is to be contemplated according to conscience and based on Christ's teaching. A human and Christian solution to the problems which arise in the life of the working youth is thereby sought. The judgment results in a concrete solution to be carried out *hic et nunc*. "Act" signifies that we must not stop with the passing of judgment but that the judgment shall issue in Christ-like action.

4) *YCW shows a parallelism between preparation and action*. The youth should not be kept waiting until preparation has reached a high level. The reason is because the action itself, through the method of see, judge, and act, prepares the youth to the extent that they become witnesses of Christ in their own milieu, and leads to the deepening of their lives as human beings in a Christ-like manner. Preparation consists of initiating and completing the action.

#### *B. How do the YCW principles work in urban Japan?*

In Japan YCW emphasizes the responsibility of each individual member to be concerned not only for his fellow member's needs, but also for those of his non Christian fellow worker's as well. Also YCW launched a collective activity called "Inquiry Campaign". After making an inquiry into a social problem, YCW makes a collective effort on a regional or national level in order to solve the problem and, if necessary, to influence the people's way of thinking. Since its start in 1949 in Japan, collective action by YCW has been earnestly

studied and carried out in this country. During the last five years the inquiry campaign has covered the following fields on a nation-wide basis.

- 1962: the boys' department inquired into the life of young workers and the girls' department into the task of young women workers.
- 1963: both departments inquired into preparation for marriage.
- 1964: the boys' department conducted an inquiry as to the way of building a suitable working place for fellow workers, and the girls' department made inquiry about leisure and youth.
- 1965: the boys' department inquired into leisure and working youth, the girls' department into free-time activities.
- 1966-7: both departments inquired into young workers migrating from one place to another within the country.

The subjects of inquiry are decided by the young workers themselves.

Activities have been undertaken recently for young workers who moved from their rural area to the cities. In industrial areas the shortage of workers is acutely felt causing an influx of young men to the industrial districts. In March 1967, 320,000 graduates from the junior high school have been employed. More than one third had to move to the city. The answers to a nation-wide questionnaire made by YCW in 1966 showed that 65% of the young workers who moved to the cities were dissatisfied with their new situations and living conditions. They feel as though they are strangers among their fellow workers; their dialect, rural manners and low level of education give them an inferiority complex, and their fellow workers keep aloof from them.

To improve this situation, YCW members made efforts to create a friendlier atmosphere at the workshop, to awake

the fellow workers' consciousness of their own dignity and of the meaning of their work.

In this connection the Tokyo YCW's report for 1966 gives the following example. First the "see" principle was put into action. The YCW established a special committee for the activities for migrating workers on the regional level, that is, within the Tokyo federation which includes fourteen local stations. Consulting the national committee, the YCW committee sent letters to every rural parish asking information about Catholic workers moving to Tokyo, and also to local YCW sections asking for a report about migration and about non-Catholic workers moving to Tokyo. Then, after making personal contacts with these workers in their workshop and dormitories, the actual situation became clear. The former questionnaire was helpful in discovering the real situation.

Then the "judge" principle was applied. The YCW members reviewed the facts in order to ascertain whether the many workers who had moved into the industrial areas were actually disappointed, isolated, and at a loss to find an adequate place. Moved by Christian charity, the committee then organized a bus excursion with a stay overnight. The purpose was to make leaders of those who had moved to the city, to strengthen the friendship among them, and to discuss their life in the city. In this way the migrated young workers gained self-confidence and became more conscious of their own responsibility as well as their ability.

The concrete planning of the excursion included the invitation of non-Christian workers with whom YCW members had become acquainted through personal contacts. Among them were migrated workmen and some of their fellow workers. In sharing the responsibilities for planning the excursion, they were made conscious of their own duties and abilities as part of the group. (It is good to remember that YCW is a school of social, moral, and spiritual life of young workers, in which they are prepared for their present and future responsibilities.) About three hundred non-Christian workers

and sixty YCW members took part in the excursion. They sang, put up their tents, cooked, talked together, and heartfully discussed their life in the city.

After the excursion the workers organized themselves into twelve groups and planned to make more effective contacts with local YCW groups and to strengthen friendship with other migrated young workers. These groups continue to hold regular meetings. Some of them organized their own winter excursion and invited YCW members to participate. Upon the suggestion of the national committee and the YCW federation of Tokyo each YCW local group organized a Christmas party at which the meaning of Christmas was made known to the non-Christian workers. Through repeated contacts and collaboration with YCW members, many non-Christian young men already have an idea of what Christian love and charity mean, and have begun to help their fellow workers in need and are trying to establish a good spirit at their working place. Some of them have joined the YCW movement as aspirants.

The success achieved by YCW in 1966 was limited. Through more help from outside its action must be expanded. In 1967 YCW will appeal for the needs of young workers who migrated to the cities to governmental and private institutions as well as to public opinion on local, regional, and national levels. The appeal will be for social justice, for God's justice in the society of Japan. YCW stresses the fact that one has to be a witness of Christ who continues His work of Redemption through the work of God's people.

#### 4. Apostolate of secular institutions

Members of secular institutions observe the evangelical counsels but do not live in community. As far as their appearance is concerned, they do not differ from other people among whom they live. In his apostolic constitution *Provida Mater Ecclesiae* of 1947, Pope Pius XII approved the secular institutions. His motu proprio *Primo Feliciter* of 1948 specifi-

ed that: "the apostolate of secular institutions should be faithfully carried out not only in the world but also by means of the world and consequently by means of professions, activities, and forms, and in places and circumstances which correspond to secular conditions."

Today, there are several secular institutions, each one having its own characteristic features. The members of one of these live together for special preparation and mutual aid. Members of other institutions live alone in the city after a certain period of preparation. There they live with other citizens, work in offices, schools, or factories, performing their secular duties as apostles of Christ. Their way of living is hard as they lack the fraternal support which religious bodies offer their members. The fact remains that more Japanese are attracted to this form of apostolate which is very promising for the future of the Church in Japan.

## CHAPTER 13

### URBANIZATION AND CHRISTIAN ART

*Masao Takenaka*

Throughout the history of the Christian Church we find an interesting connection between Christianity and culture, in general, and faith in art, in particular. We see the vigorous development of Christian art in various forms whenever the revitalization of the inner life of the church has taken place in history. This was true of the Early Christians who carved the image of the fish on the walls of the catacombs as the expression of their confession of Jesus Christ, the Son of God, as their Saviour and Lord. Then, when Christianity penetrated widely among the people of the Roman Empire and made a close link with Eastern culture, the church produced the colorful art of the Byzantine period. At the peak of the Middle Ages, when the church constructed its hierarchical structure, Christian faith was powerfully expressed through the works of Renaissance artists such as Michelangelo, Da Vinci, and Santi. Then, at the time of the Reformation, we see a new development of Christian art which brought the message of the gospel to the ordinary people. Recently, a group of sensitive artists like Van Gogh, Rouault, and Gauguin have played a pioneer role in the reshaping of the traditional expression of the Christian Faith in the development of Western Christianity.

One of the most encouraging and fascinating developments along these lines is that the Church in Asia and Africa, after a considerable period of passive acceptance of Christianity which came to them mainly from the West, is now beginning to develop a positive expression of the Christian faith through

art forms relevant and indigenous to them. The churches in Asia have been stressing the selfhood of the church in their institutional structure and in their theological and social expression of the Christian faith. I have attempted to express the Christian faith through the cultural means of an indigenous people in my recently published book: "Creation and Redemption through Japanese Art" (*Sogensha, Osaka Japan—1966*). The works presented in that book are not only paintings but include other art forms such as sculpture, wood block prints, colour etching, calligraphy, stencil print, flower arrangement and stained glass.

About ten years ago when I made a survey of the Christian movement in Japan, I noticed very little evidence of the development of Christian art. But today the situation is remarkably different. We have discovered many artists, both Christian and non-Christian, who have produced creative work on Biblical themes which are very highly recognized in secular art exhibitions and in artists' associations. This shows the universal dimension of art and religion which transcends the barrier of language and race. Art provides the ecumenical areas for communication, transcending political, economic, social and cultural differences, and uniting people through a common understanding and mutual sharing.

In thinking about the communication of the Gospel in technological society I have increasingly come to recognize the importance of the realm of art. Every year I try to attend the major art exhibits where I meet many fellow Japanese, old and young, male and female, religious and secular, as well as friends from abroad. Looking at the same pictures we meet one another and share our common concern for humanity. Here, I believe, in the midst of the rapid changes of a technological society, is a place of real encounter for people with different backgrounds of ideology, religion, nationality, language and race. Here we meet one another as men sharing together our agony and looking forward to the recovery of humanity. This is not only true of the sophisticat-



ed intellectuals but also of the ordinary working people in industrial society. There is a growing interest among our working people in Japan in various cultural activities such as drama, music, photography, flower arrangement and painting. There is no doubt that art has an increasingly important role to play in the rehumanization of contemporary man.

In the past several years I have been thinking constantly of the ministry of the laity in the Asian context. I have found that there is a very important analogy to draw from the realm of art. The church often does not recognize the artistic gift which already exists in the Christian community. The church has tended either to utilize native mediocre art or to hastily churchify art instead of training artists and encouraging them to become powerful and creative artists within the secular realm of art. We tend to overlook God's endowed gifts which exist in the Christian community and tend to underestimate the important task of training the laity for their ministry in the secular world. Artists are often lonely and frustrated people. Christian artists are no exception. There is an urgent need for the church to come to a real understanding and appreciation of what artists are doing and to enable them to have proper training. This is true not only of the artist but also of the journalist, lawyer, doctor, company manager, labour union leader and politician. Their gifts must be discovered and then nurtured properly in order for them to fulfill their ministries in the world.

As we are living in a changing world where people are looking forward to the future of mankind, I have a deep conviction that Christian art must exhibit the character of hope. The orientation of Christian art to the future does not necessarily come from the demands of the changing world but from the very nature of the Christian Gospel itself. The Christian faith expresses an eschatological hope; it points to the final fulfilment of the Kingdom which began at the coming of Jesus Christ. The darkest moment of history was over in the event of the Cross, and the new life was won in the

Resurrection event. Still, darkness prevails in the world and the evil power, though its ultimate root has been cut, still "broods over the waters." We look forward to the day of the universal harvest of which Christians are a kind of first fruits or foretaste.

## CHAPTER 14

### THE MISSION TO THE TRUCKERS

*Michio Imai*

In 1960, when the Harima Industrial Belt Area Project\* began I started a pioneer-evangelistic emphasis in the city of Kakogawa which is in the center of the Harima area. At that time there was only one church in the city-a Free Methodist Church. My plans for evangelism were suddenly changed by the Lord who knows more about such things than we do since mission is His Mission.

Shortly after beginning our church school, the father of one of our pupils was hit and instantly killed by a long distance truck. Unable to bear her grief over the death of her husband, the wife committed suicide, leaving two small children as orphans. After that it seemed as if, on National Highway #2 on which our pioneer church is located, people were being killed or maimed for life daily through traffic accidents. I could not help focusing my concern on the disasters of the highway. I learned that the highest rate of traffic accidents in Japan occurred on the #2 National Highway which runs across Kakogawa City from East to West. It was

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\* Japan today is developing a number of new industrial areas with complex of inter-related industries. Harima is the area adjacent to the city of Kobe, approximately 400 miles west of Tokyo. The center of the Harima Industrial area is the city of Himeji, while the area includes seven cities and three towns with a total population of approximately 1,000,000 people. The major industries in the area include textiles and pharmaceuticals of Ako city; ship-building of Aioi; steel, electrical parts and matches in Himeji; paper and chemicals in Takasago; machinery and food products in Kakogawa district. The Harima Industrial area is considered one of the 5 major industrial belts of Japan and is rapidly developing because of its favorable location and surroundings.

also evident that there were almost no suggestions being offered to the solution of this problem by the city officials. Therefore, I began to make regular visits to the prefectural and city government offices, to the police department, safety commission, trucking concerns and labor unions in order to come up with some suggestion for a solution which would help decrease or eliminate the frequent occurrence of such disastrous traffic accidents. At this time I was severely criticized by many people from within the church who said: "The problem of traffic accidents is not the concern of the church; the pastor should pay more attention to his evangelistic efforts." Yet, I was convinced that the Lord had placed this responsibility upon me and was telling me that the church which began its mission on the highway should also take responsibilities for the highway.

It is my belief that the *Lord of the Resurrection* must stand on the highways and dwell in the heart of the truck drivers. As industrialization moves rapidly forward, the number of trucks on the Highways increases greatly. When people learn of accidents caused by truck drivers they immediately begin to hate the truck driver and make all sorts of unkind remarks about him. This is with a total population of approximately 1,000,000 people. The major industries in the area include textiles and pharmaceuticals of Ako city; ship-building of Aioi; steel, electrical parts and matches in Himeji; paper and chemicals in Takasago; machinery and food products in Kakogawa district. The Harima Industrial area is considered one of the 5 major industrial belts of Japan surroundings. The church was of no help in solving the problem of the truck driver whose daily life is filled with nothing but hard labor and extreme loneliness. I began to think: "How can we stand with the truck driver in his misery and share with him in his burdens? How can we become a true neighbour to the long-distance truck driver through a concerted effort to eliminate traffic accidents? It was when these thoughts began to run through my mind that

I received a new vision of the church's mission on National Highway #2—a mission of service to the more than 100,000 long-distance truck drivers of Japan.

In the beginning, because of lack of funds, it looked as if it were impossible to realize our objective. Even though we visited the government and other offices, asking for their financial assistance, they said they could not cooperate with us in this plan because they had never had any experience with such a request. The truck drivers' union, the trucking companies, and the government officials agreed that our idea was a good one but they had serious doubts about its realization and could give us no support. Even though many of the church people were critical of our idea, a few pastors and laymen joined with us in continuous prayer for the realization of our vision.

Suddenly, things began to happen. A large oil firm in Japan gave us a large plot of land; the World Council of Churches promised us financial aid for our building project. A Press Campaign, on a local and national level, was launched—some of our leading newspapers gave us front page publicity. Soon we began receiving letters of prayer and encouragement as well as individual gifts of money and offers of volunteer assistance. Truck-drivers gave gifts out of their pocket-money. An elderly, handicapped lady sent us a gift of money from her limited savings; workers gave their bonus money; and offerings came from various church schools as well as from various companies.

The Truckers' Center has now completed the first stage of its plans. It has a parking space where 100 long distance trucks can be parked, a dining hall which seats some 80 persons, sleeping quarters with 26 beds, a bathroom where hot baths are available at all hours, a counselling room and a research room for further study and planning. This center was opened in the spring of 1965 and now serves an average of 250 persons every day. One of our urgent needs is for more bed-room space for sleeping quarters; every night these

beds are filled with truck drivers who would otherwise have to force themselves to drive, in an overtired condition, leading to a greater possibility for accidents. Over-tiredness is the major cause of accidents on the part of truck-drivers in Japan. We have other needs as well—a flower garden and some trees in our largely barren parking lot, a clinic for emergency treatment of minor accidents, a small chapel for worship and facilities for playing religious music which can be heard throughout the parking area. In spite of the lack of the above facilities, the truck-drivers are extremely grateful for the center's existence. They have given it many nicknames—some of which are: *"The Oasis on Highway #2"*, *"Daddy's Amen Restaurant"*, *"The Pastor-managed Drive-in"*, *"A Center built for us"*. We pastors at the center (Rev. Yoshioka and myself) are always on hand to welcome the truck drivers with a friendly smile and to send them off on their way with the blessing of God. Numerous opportunities for counselling occur, offering another challenge to serve.

The Center receives its running support from the government, the Truckers' Association, Rotary clubs, Labor unions, and churches from all over Japan since long distance truck-drivers, from Hokkaido in the North to Kyushu in the south, avail themselves of the services of this center. Highway #2 is our parish, rather than us visiting our parishioners they come from all over Japan to visit us. Until the center was established the church had not had any opportunity to be of service to the long-distance truck driver who works without holidays. Usually these men work five or seven days on one trip; they return home 4 times each month for a day at a time and, usually, have no desire to do anything but sleep until it is time to take off on their next trip. During these long hauls they have a difficult time finding a place to stop for a rest or even a place where they can wash their face and hands. It is not that the church did not have concern for these men who had so many problems; but, it was impossible for us to serve these men who drove by on the highway at 80 kilo-

meters per hour through the usual evangelistic effort of the church. Consequently, the long distance truck driver was like a sheep without a shepherd.

Since the Center has been opened the truck drivers come to us, seeking for rest for their souls and bodies. Some of them drop in for a cup of tea; some stop and enjoy a meal; others stop and bathe and sleep for a few hours and are awakened at their requested time to start in on another leg of their journey. All who come to the center are impressed by the service given in the name, spirit and love of the Lord; they receive spiritual undergirding from the pastors, some purchase portions of the scriptures which are available and some avail themselves of the tracts in our tract-rack which are written with the Truck-driver in mind. It is in this way that we are able to serve an average parish of 250 drivers each day from all over Japan.

Through studying the peculiar problems of the truck driver from a sociological, psychological and medical standpoint we have become acquainted with the many dangerous elements involved in this work as well as with the inferiority complex held by those who participate in it. Through this we have come to realize that one of our main responsibilities is to help the Truck driver realize that, in this rapidly industrializing society, his contribution is an indispensable one and that, for this reason, he should take pride in his work. We have also discovered the need of serving not only the truck driver himself but also his family as well and are now in the midst of planning a nation-wide "Association of Truck Drivers' Families." Another important service of the center has been in the arranging of meetings involving the Truck Driver, the Truckers' Association, The Truckers' Union, Trucking Companies; Police, Members of the Safety Commission and other government officials. At these meetings there is a free sharing of opinions and a growth in understanding on the part of one another of the problems with which they are faced. A real dialogue such as this has already proved very effective

and we have been commended by the Safety Commission for our role as Reconcilers.

However meaningful the existence of the Truck Drivers' Center at Kakogawa may be, it is not sufficient for us to have this one center alone; many other areas along the National Highways are in need of a similar witness in service in Mission. I continue to pray without ceasing for the establishment of many such centers along the heavily travelled highways of Japan. The churches of all denominations here must work jointly in love in the Mission to the truck drivers. By opening their doors to them the seeds which are sown at Kakogawa Center will spring up and bear fruit; in this way these 'sheep without a shepherd' will be able to come to their Lord and receive Life in His Name. Also, through mutual understanding and respect on the part of the Truck Driver, the Truckers' Association, the Safety Commission, the Police Department and the church, there will be a definite decrease in the number of tragic accidents along the highway which is one of the real concerns of our nation.

Truck drivers in Japan are called "Running swords", "Angry devils in Traffic Hell"; this is unfair; truck-drivers are human beings; they are people who are not destined to be outside the witness of the church; they are people who labor and are very important for the welfare of Industrial Society. They are people for whom the Church must shoulder joint responsibility in Mission.



## CHAPTER 15

### KOINONIA CENTER

*Rudolf Kuyten*

Four years ago I went to our local newspaper in Asahikawa, Hokkaido and asked for an interview.

"In Asahikawa we need a group for young working adults who will through work (service), discussion, play, and listening to speakers discover the meaning and need for fellowship and the meaning of life. I would like to start this group in two weeks if you will write about it in your newspapers." Three newspapers responded.

Two weeks later I went to a room and waited. Fifteen people came. I was the only Christian. After the first meeting one of the newspaper reporters joined our group.

#### WHY A KOINONIA GROUP?

All men are in need of fellowship through which they can exhume and share their talents and so grow into a fuller expression of selfhood. Through this group we Christians can meet the *world*. This group is necessary for us so that we can become the salt or the leaven of this world. John 3:16 testifies to the imperative for this kind of outreach to all of society.

From the beginning I made it clear that I was a Christian, and that I would always reserve the right to give the Christian interpretation in our discussions. Koinonia is a two-way affair. I expect to reach some young people for Christ, of course, but I also expect to receive much from them. God's love is not confined to a handful of Christians; I have often seen and tasted His love in the Koinonia group.

Our group is made up of working people who come from all walks of life. For example, there are a journalist, girls working in insurance offices and banks, a girl who sells flowers, another who sells clocks, a few work at Japan Broadcasting Company, one man is a fortune teller, three are teachers, four work for the newspaper, one is a druggist, another a farmer, another a butcher, a few work for the city hall, one works in a coffee shop, a nurse or two, two guards from our local prison and a foreigner with a beard.

The spirit of cooperation in our group is very important. We encourage each other to be on time, to participate in discussion, and to practice our mottoes. We have an eight week program schedule which includes two weeks for service. We have often gone to a school for the blind to play with the children. This has been good training for us. Also we have directed traffic at the Snow Festival, gone to old people's homes, and washed floors in a hospital.

Another of our service projects was the renting of a theater where we held a public showing of the commercial movie, "*A Memento of Life and Death*". At this meeting Rev. Boude Moore, on whom one of the characters in the movie was based, spoke on the meaning of "True Love." At first they would not agree to the sale of Bibles at the theater but they were willing to sell them when they learned it was "Japan's Best Seller". The renting of a theater is expensive, so two girls found part-time jobs in order to help bear expenses.

This year (1967) our group will for the third year serve tea at our local annual Snow Festival. Last year we served 7,000 cups of tea.

Two girls who attended Koinonia are now in the States working as domestics. One was baptized in the States, and is actively involved in the life of the church there.

After the first year we had our first marriage in the group and last year our second. In the case of the first marriage the girl's parents were quite opposed. This problem became the

problem of the group and through discussion and concern they persuaded the girl's parents.

### *HOW DO WE REACH OUR MEMBERS FOR CHRIST?*

Our discussions and service together afford us many opportunities for sharing. When we discuss friendship, or marriage, or suicide, it is natural to focus on the message of the gospel. At weekend summer retreats and winter ski camps an early worship service is held for those interested.

After listening to a Christian judge talk on "respect for women" a Bible study group was formed at the request of some members. At present we have, besides our Saturday evening meetings, a Tuesday evening circle club which was started by one of the members while we were on furlough. This group is small but it has been an effective instrument for introducing young adults to Jesus Christ. Several from this group have gone into a seekers' class at one of the local churches and some have been baptized. They have also remained faithful members of the Bible study group as lay-workers.

One of the problems of our Koinonia group was to find a suitable meeting place. Some places we met in were small, others were large and beautiful, but no place could we call our own. I hoped to have a coffee shop in the heart of downtown where I could reach many with the good news of life. In October, 1966 we found space on a second floor in the very heart of Asahikawa. It accommodates up to sixty people. With permission from our Kyodan office and money from friends in many places we were able to rent this and we immediately named it: "Koinonia Center". This center is not a coffee shop but has some of the same advantages. Our Koinonia members invited a potter who taught us how to make our own coffee cups. Coffee is sold to members for 20 yen a cup. The center handles about twenty-two meetings a month, including the Koinonia group meetings.

Wednesday night is open house. Once a month is cleaning night; at that time you can find about twenty-five people

sweeping, dusting and waxing floors, One girl is writing poems which she hopes to sell for profit to help pay the center's rent.

In a city about eighty kilometers from us we helped start the second Koinonia group. This group is now independent of us and has a good reputation. Also in Asahikawa there is a Koinonia Couples Club, and in an other town forty kilometers from here is a Junior Koinonia group for senior high-school students. Although each group has its own character, we do have study projects in all groups.

## CHAPTER 16

### THE NEW APPROACH IN COUNSELLING

*Kenneth Dale*

Since 1960 there has been a rapidly increasing interest in Japan in the field of human relations and counselling. This interest has come largely from the demand of industries, public schools and universities as well as from the community at large. The rapid developing technological society here focuses on "the better life", materially speaking. At the same time workers are robbed of their humanity. As a consequence, the moral factor has forced itself upon the attention of the management; personnel problems loom large.

In the public schools, there is a growing concern about the amoral atmosphere in which the present generation of youth are being raised and also deep concern for the high-handed and provoking way in which university students are struggling against the administration of their schools. And family life in the urbanized setting is proving to be more complex and much less stable than in past generations. This has now given rise to specialists dealing in marriage counselling as well as marriage bureaus, family and juvenile counselling centers and services. Of course, counselling is not the only solution to all of these problems but it is one way which has been having a mushrooming development in recent years.

In the following paragraphs I would like to point out various attempts which are being made to penetrate Japanese Society effectively through counselling.

1. Many, if not most of the large industries in Japan not only have counselling services available on an individual basis, but also hold regularly sponsored week-long conferences for

their personnel management as well as for their division and section chiefs. These conferences are usually training via group counselling, using methods based on the principles of group dynamics. At Nissan Automobile Company, for example, they have adopted the In Service Training Program for the purpose of obtaining higher efficiency in productivity. Included in this is the Management Training Program which is a course required of section and department heads. This course trains the participants in simple techniques for handling problems amongst the workers under their charge as well as the techniques for building a better "*esprit de corps*" among themselves. It has been discovered that, even though the "bosses" learned these techniques according to the book they could not put them into practice in Human relationships. So the Nissan Company has recently initiated an extensive program of "Counselling Training" for all those holding leadership responsibilities within the factory. The head of their Educational Department said he saw that intellectual training was not enough—that a comprehensive change in the person himself and in his attitudes toward people is what was needed.

To implement this program 4-day Counselling Retreats have been begun. 20 men at a time get apart in to the quiet atmosphere of the mountains where they live together and spend their whole time in listening to each other's problems, learning their own limitations and learning to appreciate the limitations and strengths of others. Out of these Retreats emerge a new view of the self, others, and the industrial "bosses". They grow in developing their own potentials more fully, and as persons who can better learn how to deal with others as persons.

This kind of development in industrial management and company structure is of great significance for the traditionally feudalistic, hirearchical Japanese social structure. Counselling is playing a major role in social change and is not merely confined to solving individual problems.

2. Nearly every university in Japan today has a fairly

well-developed program of counselling services for students. Some good research in the field of counselling and human relations is coming out of these university settings. The Japan Institute of Christian Education, located on the campus of St. Paul's University in Tokyo, has been serving the churches of Japan in the preparation of leadership for the local churches. The Institute has sponsored an annual seminar which has been well attended by Pastors and Laymen for the past nine years. Approximately 20% of those attending have been businessmen. It is the aim of these seminars to "release resources to achieve authentic communication, cooperation and creative change" among those who participate.

In addition to the Institutes's own seminars, some of the staff lead so-called "sensitivity training" seminars for business companies. At these seminars men in personnel departments and in-service training of industrial corporations learn the basic processes involved in working with people. That is, they are trained through "group dynamics" sessions to become more sensitive to the existence and feelings of other people. The overall purpose of this training is to help make industrial relationships more fully human, less mechanized and automated. One of the best examples of this training in companies is that of the Hakuyosha Dry Cleaning Company. Here the Christian management has shown enthusiasm for this means of not only increasing the productivity but also of elevating the humanity of those in their employ.

3. Theological seminaries are also establishing programs which seek to train ministers to cope with the multitudinous problems in human relations. At Doshisha University's Department of Theology, Professor Higuchi, who has studied intensively at the Jungian Institute in Switzerland, is doing a thorough work in educating future ministers in depth psychology, counselling and related subjects. Similarly, at Tokyo Union Theological Seminary Professor Minaga teaches psychotherapy and counselling. At the Japan Lutheran Theological College the urgent need for ministerial training

and counselling is being met through classwork and also through a program of clinical training in cooperation with the Tokyo Sanitarium Hospital. This is perhaps a unique effort in Japanese theological education; it is still on somewhat of an experimental basis but has already proved helpful to many students.

4. Another emphasis in Japan is being placed on the setting up of Counselling Centers. In Tokyo there is the Nihon Counselling Center, under the directorship of Professor Fujio Tomoda, and in Yokohama the Nihon Counselling Association, directed by Prof. Hiroshi Ito. Both of these centers have as their purpose the counselling of individuals and the teaching of counselling to ordinary laymen. Their ultimate goal is to develop democratic personalities among the average citizen; that is, they teach counselling as an approach to people—a way of handling personal problems—rather than as a professional technique. To quote them: "The purpose is to discuss subjectively and creatively the manner of dealing with people".

At these centers 10-week courses of one three hour session per week are offered to the public at a minimal cost. Teachers, nurses, businessmen, housewives, and students make up the bulk of the participants. Convinced that the only way to learn the meaning of the "counselling posture" is through an emotional apprehension of the reality of the other person in his existential needs, the leaders subject the participants to a give-and-take experience, rather than subjecting them to the conceptual learning of the techniques by reading books. This kind of approach to other persons, which thoroughly respects the individuality and needs of the other, is foreign to a technologically mechanized society but it is being brought back through these efforts in counselling.

5. The Association for the Advancement of Family Care is sponsored jointly by the city governments of Osaka and Kobe. Its main function is in counselling regarding family problems, finding foster homes for children and handling adoption placement. This is a relatively new approach to car-



ing for unfortunate children in Japan. In the past relatives usually took care of children who lacked adequate parental care. Recently this system has broken down so that now there is nothing but institutional care for the unfortunate child. This has been the reason for setting forth the foster home idea. In one sense this new approach is a return to the pre-industrialization system of home care but it is certainly a healthy trend.

Mr. Henry Shurr, a missionary working with the Kyodan, is the only non-Japanese on the staff of this association. His major responsibility is in counselling with the foreign community, of which one-half of his clients are business men and one third missionaries. Referrals come through the four English-speaking schools of the area and also through the Japanese Immigration Service. Mr. Shurr's office is in the Kobe City Hall building where he is called on to advise Japanese officials on the psychology of the Westerner.

6. Another unique approach has been made on the part of the church. In 1964 Rev. Hiroshi Kondo of the Japan Baptist Convention began a new parish in Yurigaoka "Danchi" (apartment house area) in the suburbs of Tokyo. His approach from the start was to serve the needs of the community rather than merely build a congregation. To accomplish this he began with a kindergarten and counselling room along with his regular scheduled church services. Mr. Kondo practices both individual and group counselling. At least half of the problems he handles are family problems; the other half are with the problems of neighborhood and community living which becomes so complicated in the "danchi"; the influence of the church and its person-centered ministry is multiplied by the members of the counselling group who start their own counseling groups in their own homes after reaching a certain level of understanding themselves. After only three years, as a result of the genuine concern of this church for the community in which it is placed, a self-supporting congregation has been established.

7. In 1964, a Pastoral Clinical Training Institute was held at the Kyoto Baptist Hospital. Pastors who attended were grateful for the actual experience in counselling with the hospital patients; they felt they had been provided with an opportunity to take a second look at their ministry in terms of discovering people's needs and responding sensitively to them. This conference was sponsored by the Association for Pastoral Counselling, organized the same year, which has chapters in both the Kansai and Kanto areas.

The new thrust in the field of Counselling is an exciting one in Japan. We are convinced that, in order to make a thorough witness in this field it is important for us also to work through structures which are already set up to handle some of these areas of counselling. In so doing we cooperate with the total society in making our message of salvation more meaningful for the needs of every individual wherever he might be in the midst of the highly urbanized and industrialized society of Japan.

## CHAPTER 17

### A WORKER-MISSIONARY IN AVIATION

*George H. Theuer*

After ten years of service in Japan as a clerical missionary, seven years ago I received field authorities' permission to change my method of ministry so as to participate actively in a specific "secular" occupation. This was in line with the self-dedication of Japanese Cristian colleagues, made in 1959, henceforth to work so "that the Gospel may penetrate the lives of our countrymen at every level."

The purpose of this participation in a commercial enterprise as an employee at the beginning was two-fold: 1) to gain the professional respect of people who may later be led to Christian commitment, and 2) to be with them from day to day in order to be on hand when the Spirit gives openings for guidance toward Christ. More recently, a third objective has come into clearer focus: that of discovering, and interpreting to others, the ways in which God himself is directly at work in the very midst of our secular pursuits whenever creation, reconciliation and growth toward maturity take place.

It had become my considered judgment that, of the available missionary personnel, we needed a larger proportion to be engaged at the "level" where people apply most of their time and attention to the problem of making a living. I saw, and still see, it as one of my objectives to help guide as many as possible into conscious Christian commitment and into the fellowship of the Church. But I came to realize that I had been trying to minister in a world of laymen, without ever having qualified as a layman.

It would be extreme to say that up to now there has been no missionary participation in the workaday life of other people, but most of it has been in relation to the occupations of the clergy, educational, medical and social service professions, and, to a degree, in agriculture. This has all been good. Now a much wider spread of occupations must be penetrated: leisure time services, industry, commerce, as well as the professions.

For an indefinite period to come, the missionary engaged in such service must run the risk of being misunderstood. The popular view is that Christianity, as a religion, is chiefly a matter of ceremony and ritual. It follows that most people find it difficult to understand how a professionally-trained religious worker can legitimately function aside from performing liturgies, conducting research or teaching doctrines.

Interested colleagues still ask me the kind of questions which reveal, along with a basic sympathy with my motives, something of misunderstanding; "Is your work a kind of airplane evangelism?" No, it is human evangelism. "Is it indirect evangelism?" No, it is as direct as any other type of evangelism, but it reaches beyond the limits of the traditional church program to share with others the good that the Church has found in Christ. "Have you given up your missionary work?" Certainly not. This is it. "Have you left the ordained ministry?" Not at all. The Japanese Church and my mission board have both recognized this as a pioneer ministry legitimately demanding the major efforts of an ordained missionary.

But why aviation in particular? It is not that aviation has any special appropriateness as over against other occupations. It is just that this happens to be the only point where my qualifications and the available openings coincided. Somebody facetiously suggested that one might just as well work as a street car conductor. Quite seriously, one might; but not qualifying there or in a multitude of other possible fields, I took what was open to me.

Not a few influential Christian laymen are owners, presidents or managers of factories and businesses but, in Japan at least, one does not hear that any of them are seeking missionaries to join their staffs of employees. It may be that the possibility has just never occurred to them, that the concept "missionary" does not include that kind of mental association. Here is an area in which the general church leaders can do some education, provided those leaders themselves have grasped the concept of the worker-missionary.

It has to be acknowledged that *full* employee status for any missionary in a company abroad will be a virtual impossibility. Even apart from all other very considerable contractual relationships with his sending agency, when the missionary's salary comes from "home", employee status in the company is already compromised.

True, there is already a limited number of cases in which "intentional Christians" have contracted to work directly with overseas companies. But all countries have strict regulations controlling the employment of aliens, and usually require guarantees of support for them from their home countries. A few persons have even taken the radical route of changing citizenship in an attempt more nearly to assume the position of their work associates, but the number has been almost negligible.

From another side, in situations where piecework or other forms of commission wage systems operate, regular employees individually or through their organizations, are likely to resent competition from the missionary and his cheap labor. Along with this the missionary may also learn to know for the first time what it means to be on the receiving end of a relationship of anti-minority prejudice.

Thus, the best that can be hoped for will usually be some form of approximation to true employee status. The missionary will learn not to fool himself that he is "identifying with the people." He may commute long distances, but if he uses the rush hour trains it is by choice rather than by

necessity. He may, like his fellow-workers, spend long hours waiting for customers or job assignments, but he is free to remain absent if the prospect is for a quiet day. His good reputation as a missionary who knows what he is doing may depend upon his keeping the job, but his economic security does not depend on it for he has probably accepted some kind of special or honorary status because the alternative would have been nothing at all. He cannot identify; the best he can do is participate.

Nevertheless, without waiting for perfection, I have found this six years work in society to be more rewarding than anything else I have ever done, working within the limitations, helping in some small way to redeem the imperfect realities.

One evening after the successful flight test of one of our flying club members, the candidate and two others of us treated the flight examiner to dinner, as the custom is. Table conversation at such a time has unlimited range, more likely than not to be on the risqué side, but the examiner—not a Christian—filled three-quarters of an hour with his own confession of what a wonderful Christian wife and children he has. Coming from him, it was a much more convincing commendation of the Christian faith to the others present than the missionary could have given. He then told how his family has repeatedly tried to arrange an introduction of their foreign-missionary pastor to him at home and how, before the missionary comes, papa always manages to “escape.” Yet, significantly, there is nothing embarrassing about my being at supper with this man, because we have a vocation in common.

Admittedly, the specifically “Christian” verbal content that can be introduced into such situations is not always highly concentrated, and can hardly ever be planned ahead except as an artist’s dream. Therefore, this kind of missionary work, in common with other kinds, eludes evaluation in terms of “tangible results.” There is not even the busyness of a meeting schedule, there are no attendance statistics, no collections

of money, by which to gauge audience response. There is only the purely subjective measure in terms of personal satisfaction, the satisfaction that comes when we expend ourselves for others with less reserve than ever before, while at the same time fitting into God's scheme in the unique way that he has for each one of us.

## CHAPTER 18

### AN IMPERATIVE MISSION TO THE POOR

An approach to the Day-Labourer

*Ikunoshin Nakamori*

From some time now it has been my deep rooted conviction that the church in Japan has neglected the poor and the disinherited, the very publicans and sinners with whom our Lord purposely chose to associate and call to His side. The Lord's command to preach the gospel to the poor is a demanding one (Matthew 11:28, 28:19; Luke 4:18-19).

Looking back into the historical background as well as into the present make-up of the church in Japan we can cite the following reasons why the lower class of people in Japanese society have been neglected in its overall evangelistic emphasis:

1. Most of the Japanese church is composed of middle-class intellectuals.
2. In order to attend the various meetings of the church one must have "lesisure time".
3. In order to support the church the members must contribute financially.
4. In order to understand the Bible study or the "dogmatics" which arise in the pastor's sermon, it is necessary to have a high level of education.

The people in the lower class do not possess the above prerequisites; besides, they feel that it is because of the "rich" and the "intellectuals" that they find themselves in the lower stratum of society. The church, in order to fulfill Christ's mission to all men, must bear responsibility for the



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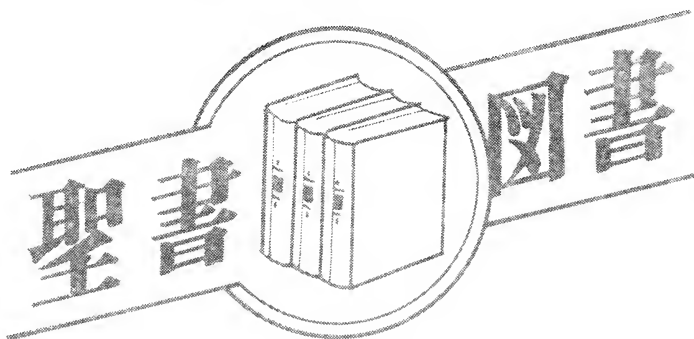
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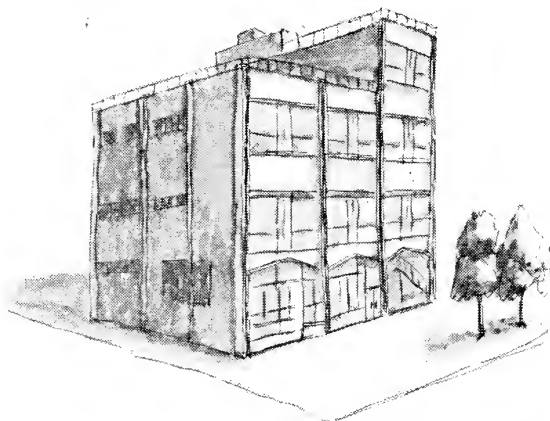


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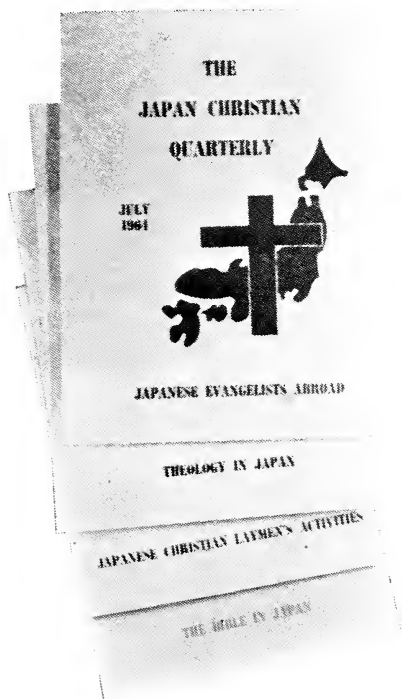
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life of people wherever they are. It is for this reason that the Asakusa Hokubu Kyokai (Church) decided to fulfill its responsibility for mission in the Sanya slum area of work.

The Asakusa Hokubu Kyokai was begun as settlement work by Mr. Fred Hagin, a Disciple missionary who was genuinely concerned for the people living in Sanya. After some years, in 1937, a church building was erected but it was impossible to maintain it during the Second World War. After the war the church moved to its present location in Asakusa.

It was when I became the pastor of the Asakusa Hokubu Kyokai in 1959 that I first felt the need and compulsion to work for the disinherited of society. In the midst of my searching for answers as to how to proceed, a small church and church school were started in a slum area nearby. One day a man from that area who attends our church said that we were lacking in love because the newly established church in the slums was giving 50 yen to any person who was unable to find work on that particular day. He could not understand why we were not giving them any such help. My answer to him was: "That church will be fortunate if it lasts more than two or three years!" It so happened that my prediction was correct—two years later its members lost interest and the church was closed down.

When I first agreed to become pastor of the Asakusa Church in 1959 three proposals for its mission were presented to the congregation and myself: (1) The mission of this church is to the people who live around it—most of them are workers in small industry. (2) However, the church still has responsibility to Sanya (the slum area) where the church originated and also where human misery is rapidly increasing. (3) In looking at the historical and contemporary background of mission in the slums of Japan in the light of the responsibility of a Kyodan church today we must make some concrete plans for mission in Sanya.

Our answers to the above proposals to date have been as follows:

1. In 1960, as a result of the reading of our own church history in preparation for our 40th anniversary, we reaffirmed our mission to Sanya.
2. In 1962, "A Plan for the Mission to the Buraku\* and Slum" was approved by the General Assembly of the Kyodan. This plan was originally proposed by 16 delegates to the Assembly including myself.
3. In 1964, I lived in a "doya" (hostel) in Sanya, and constantly sought out possible areas for mission in the slums.
4. Then, in March 1966, the Asakusa Hokubu Kyokai approved my plans to establish a branch mission in Sanya. This is how Sumidagawa Pioneer Church was started in a rented 3 mat (9'×18') room of the Tamahime Hotel. Rev. Yukio Ito came to serve with us as the associate pastor.

Let me now briefly describe Sanya district. It is approximately 845 square meters in size, crowded with 220 hostels, eating places and other small shops for the 18,000 people who populate the area. It flourished as a tavern for lower class people more than 100 years ago. After the earthquake, in 1923, and then again, after World War II, this area was rapidly overpopulated with people who found it difficult to make their own living. It is this type of person who lives in Sanya at present. A survey of the area shows that the population is 85% male (88% of whom are in the age bracket of 21-60 years of age) who are engaged in physical labor. Most of these men work for 1,000 yen a day (\$2.80); 50% of them are employed less than 20 days a month because their work is very irregular (depending largely on the seasons and the weather). Their pay is received on a day-by-day basis and their income is uncertain.

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\* Buraku—"Social Outcaste" communities (a hold-over from an ancient caste system, like the outcastes in India, traditionally butchers and workers in leather). Today, in Japan there are some 3 million living in 6,000 separate communities of this type.

In this area a man has to pay at least 4,800 yen per month (\$13.45) for a bed in a compartment-type room for eight persons. A single room of 3 mats (9'×18') costs 15,000 yen per month. The minimum cost of meals for a month is 12,000 yen (\$33.33). Besides this, most of the available jobs for the people in Sanya are connected with the small industries which are controlled by the power structure of big industry. Thus, these men, whose average age is 40, find themselves sacrificed by the double structure of our Japanese economy causing them to live in the midst of a situation which gives them no assurance of survival from one day to the next.

What of the women and children Sanya? A survey of the Sanya area shows that there are a considerable number of prostitutes in Sanya. Only 1,070 of Sanya residents are women; therefore, there are relatively few children and little that we would call "normal" family life in Sanya. The slum life of Sanya is sometimes a "masked" life, full of uncertainties and anonymity. Even those who sign our Asakusa Hokubu church attendance records sometimes give false information. On calling at the addresses written in the church register we frequently discover that there is no such person under that name living at the given address. Some people use as many as ten different names; for every name used they have a different '*honseki*'. They are very clever in attaching the appropriate '*honseki*' to whatever name they happen to use. In fact, even when they marry, they do not give their actual '*honseki*' because they do not want to show it. This situation is so common that, if, for example, a forty year old man marries a prostitute, both of them have lived a 'masked life' over so long a period of time that neither of them know their actual '*honseki*'; therefore, any children born to them will also have no '*honseki*' and are doomed to the same type of 'masked' existence. This can happen in a place like Sanya. Actually they do not know their family relations or their '*honseki*' which prevents them from ever living a normal life in Japanese society.

It was because of the misery which I saw that I believed God wanted me to work among the 'disinherited' of Sanya. When a person feels such a call many times he is inclined to rush into the situation without being fully prepared. It was for this reason that I decided to spend a year making a special study of the specific problems of Sanya. Analyzing the situation of Sanya, I came to the conclusion that it is impossible to establish a church (as we know the church today) in Sanya. This area represents a concentrated illustration of the many inconsistencies of Japanese society. There is no social work or governmental plan that can reach the depths of human sufferings in this situation. Even the progressive, radical parties of the left do not deal with the problem of the recovery of humanity of the people of Sanya. A middle class church can not minister in this situation; the efforts of any church which is concerned merely for its own life will immediately be rejected by the people in the slums.

With the approval of the congregation at Asakusa Hobubu Church I decided to imitate Christ by living with the people in Sanya by taking their despair upon myself—making their despair and their misery my despair and my misery. It is my belief that all Christians must be witnesses of the Resurrection (Acts 2:32) as Peter himself was (Acts 3:6).

Now that we understand what binds the people of this area in slavery, we are working to help them receive their self-emancipation and to help establish a community where love of neighbour is the base. Due to the nature of this mission, Pastor Ito and myself are presently cooperating together in Sanya. Working with them as a day-laborers, I believe I can help share their burdens with them in a relevant way. I am now working to enable them to receive a common experience of Grace through helping them to understand the message of the Bible. My associate, Rev. Ito, serves as a leader

---

\* *honseki*—permanent address—this is the address of parents or grandparents at the time of birth but may even date farther back into the ancestral line and is very important in legal matters for identification.



of the workers' organization in Sanya (Sanya Rodosha Kyo-ryokukai). He witnesses to the gospel through his service of love in helping to organize the workers in the area. Meetings are held twice a week—one meeting is focused on Bible study and the other on definite issues pertaining to their daily life as laborers. We are renting a one-room apartment of 4 mats (12'  $\times$  24'), besides our 3 mat meeting room, to use for study, mimeographing and the holding of special meetings for leadership training. In March of this year, we also received permission to use a room at the town hall because our rooms have already become overcrowded. The membership of our church is three; yet, the attendance at the meetings is an average of 16.

I have learned a great deal relevant to mission at Sanya from the experience of those involved in guerilla warfare. To the guerilla the whole community of inhabitants is important in determining strategy. During the first two years at Sanya we faced the problem of setting up a base for guerilla operations. Then we realized that, in guerilla warfare, the first essential is the training of the guerilla forces in such a way that, whenever they are at work, they will not appear radically different from those around them except for the fact that they will possess a definite sense of mission. This type of training is most difficult; but, it is this type of training which we stress at our mission in Sanya.

Mission to the workers in Sanya has to be undertaken by the Sanya workers themselves. They must be prepared to remain in Sanya rather than to seek to escape; they must learn to see and understand the basic problems of Sanya and find the solutions to them within their own area. It is my hope that we will be able to build a hostel-type dormitory. Our leaders will live in and share the life of others in this dormitory. Using the group-dynamics approach we will train other leaders from among those who reside with us. It will be our purpose to compile data on the conditions of the area through a scientific-sociological approach. Lodging costs will

be practical and reasonable. Those who lodge there will not be the objects of sympathy or benevolence; they will pay adequately for their stay. (I, too, will pay my 100 yen per night.) Even at this rate of charge, the dormitory will make a profit. It will show how the present occupants of the many other Sanya dormitories are being exploited. (Living together in a cooperative community setting like this we should be able to discover the best way to achieve a fuller and more human existence in the community.)

It is our hope that our church will be a church for the neighborhood. For this reason, we stress that all workers who attend our meetings in Sanya must be evangelists. It is our hope that we will eventually be able to send well-trained workers from our dormitory to the slums of Kobe and Nagoya to hold training meetings for half-year periods based on our experience in Sanya and on the strategy of mission and proclamation. This should be possible because the workers in Sanya are day laborers and they are free to leave the area for such service. As part of their responsibility they will live in the ordinary dormitories in these areas and gradually organize group-work among the low-paid workers. In this way Sanya will be the mother of the mission to the poor in the slums throughout Japan and will be a witness to the people in Asia and Africa and the rest of the world to the good news of Redemption and release in Jesus Christ.

## CHAPTER 19

### GOTEMBA MEETINGS A POSSIBLE BEGINNING OF JAPANESE "MISSION IN UNITY" EFFORT

*James A. Gittings*

To individuals with knowledge of Japanese Protestantism it will come as no surprise to read that the Japanese Church has lagged behind sister Churches elsewhere in establishing a strong central body for coordination in mission. At this writing (1967) the nation has no "National Council of Churches", no efficient central organ for ecclesiastical research and planning, and a minimal number of functioning committees engaged in feeding information back-and-forth across denominational lines.

The historical and other reasons for this situation are outside the terms of reference of this article. It is sufficient to say that recent developments abroad, and an increased comprehension of the size and complexity of challenges at home, led Japanese Protestant leaders to assemble at Gotemba on March 6, 1967 for a three-day "Consultation on Mission in Unity". To the meeting came representatives from member-churches of the National Christian Council of Japan (the sponsoring body), plus delegates from overseas churches co-operating in denominational mission in this country, representatives of ecumenical agencies, and observers from Japanese denominations not related to the NCCJ. Roman Catholic observers were also in attendance.

Because the meeting marked the first official post-war contact between some denominations represented, much time was spent in cutting theological and situational "wood" before discussion could get underway properly. Bishop Makoto Goto

of the Anglican Episcopal Church of Japan rose to speak of "total corporate obedience" in mission as the common response required of all churches. Dr. Chuzo Yamada, General Secretary of the NCCJ, assured delegates that the Church in Japan "covets the moral, spiritual and financial assistance of overseas churches"—a more or less mundane statement that took on higher seriousness late in the meeting, when Japanese national concerns were felt by some to demand renunciation of western assistance.

Five orientation lectures were presented on the theme, "Unity in Mission". First to be heard was Dr. Masao Takenaka, of Doshisha Theological Seminary. Quoting Margaret Meade to the effect that "The Church should know what is known", Dr. Takenaka charged his audience with responsibility for understanding the decisive importance for modern Japan (and for the mission of The Church) of the advancing industrial society and the social dynamic it releases. "The problem for Japan does not lie in finding technologists, or in discovering techniques . . .", he asserted, "but in the use of industrial power for the benefit of the entire people." "The Church must help men to live together", Takenaka continued, "preserving each man's individual talents and yet sharing them for the good of all." According to the Doshisha faculty member, "As Christians we believe that Unity is given; but this unity must be made visible . . . through our very life. Unity is *not* a means of mission. The very content, form and shape of mission is unity. Since unity is one thing the world finds very difficult to accomplish, the Church's joint stress on Vocation and Unity becomes of the highest importance to the world 'outside'." Dr. Takenaka concluded with a demand that Christians "forget" ideological differences between Communism and Capitalism, and seize their destined role as conciliators. Especially must this be done, Takenaka felt, in regard to China. Dr. Masatoshi Doi, also of Doshisha Theological Seminary, followed the Takenaka address with a discussion of the religious situation in Japan. Doi astonished

his listeners with two sets of figures: the first indicating that Protestant groups characterized as manifesting "charismatic piety"—the pentecostals and certain fundamentalists—had increased in numbers of members by 320 per cent over a fourteen year period in which NCCJ-related groups grew by only 70 per cent. In the same interval, according to Dr. Doi, the Roman Catholic communion increased by 90 per cent.

A second set of statistics, developed in 1965 by Dr. Doi in association with research assistants at Kwansei Gakuin University, dealt with the attitude of the Japanese people toward Religion in general and Christianity in particular. Because the figures have not appeared elsewhere in widely-circulated publications, they are reproduced below:

	<i>Religion is Necessary</i>	<i>Pro- Christi- anity</i>	<i>Anti- Christi- anity</i>
A. White Collar worker	91.1%	31.8%	3%
B. New-Town			
Male	88.5%	40.6%	4%
Female	84.5%	44.5%	0.7%
C. Laborers			
Male	76.1%	20.6%	6.0%
Female	77.6%	21.8%	3.1%
D. Rural People			
Male	93.1%	17.6%	20.6%
Female	90.2%	11.4%	17.4%

For Dr. Doi, the data accumulated indicates that Christians "must think of the people who listen to the Gospel . . . The total fulfillment of the meaning of life is the theme of Mission in Unity. With an eye to the information at hand, we must ask ourselves whether we possess a vital faith for the world in which we live."

Japanese theologian Kazo Kitamori ("Theology of the Pain of God") was next to address the group. Dr. Kitamori discerned a "second" ecumenism—"Catholicity"—behind the consultation and behind the necessity for Mission in Unity for Asia. This new "non-western" ecumenism, which rises in response to the difficulty of communicating the Gospel to non-Christian societies, demands that the Asian Church produce its own fruit. One does not know, according to Kitamori, what that fruit will be. Yet, in his view, one particular process can be identified by which it will quickly come to maturity: a process in which the Asian Church, returning to Hebraic thought patterns that it understands better than westerners, challenges the Western world on matters of Faith.

Turning to a mountainous obstacle in moving to "Mission in Unity"—the problem of the disproportionate strength and resources of the United Church of Christ in Japan (Kyodan)—Dr. Kitamori emphasized that the Kyodan must take its role of Denial of Self with great seriousness. Paraphrasing Mao Tse Tung, Kitamori characterized the Kyodan as "once a paper tiger . . . But now the paper tiger has become a real cat". Though the theologian had thus brought up the thorniest ecumenical problem of Japan, it must be noted that the rest of the conference did not touch upon it.

A western voice among the background lecturers was that of Dr. Charles Germany, representing the Interboard Committee for Christian Work in Japan, the New-York-based group through which six major Protestant churches direct their mission aid to Japan. After reviewing the Japanese scene, Dr. Germany turned to the basic principles of Mission in Unity—Joint Survey, Joint Planning and Joint Action. "Do you feel free", he inquired of the delegates, "for this kind of planning in Japan? Would you be open and receptive to the interest of churches in the West, in this sort of planning? Can there be freedom for talking in Joint planning? Do you feel led to Joint Action in terms of obedience to God's call to mission?"

The final background discussion was led by the representative of Dr. Kitamori's "real cat"—Moderator Masahisa Suzuki of the United Church of Christ in Japan (Kyodan). After reviewing the Christian situation—and after observing that "we cannot immediately change the climate of Docetic ecumenism . . . It is hard to change structure so easily without having a dialogue about our various church doctrines"—Dr. Suzuki proceeded to outline in definite terms the Kyodan course for 10 years to come! Once again, the Moderator's conclusions concerning his own church are outside the scope of this article, but it is interesting to note that, by the Kyodan example, the very momentum of Japan's various denominational programs may militate *against* a rapid development of "Mission in Unity" despite the resolutions eventually developed at Gotemba.

At the conclusion of the background lectures, delegates moved into discussion and panel sessions dealing with six items:

(1) The Exploration of the Urgency of Mission in the Present Situation in Japan.

(2) The purpose and method of the Strengthening of the NCCJ. What kind of structure do we want—would we have a Council of Churches: How should it be financed?

(3) The Relationship of Faith and Order and Life and Work.

(4) The responsibility of the churches within the NCCJ to extend their dialogue with the churches outside the NCCJ.

(5) Concrete discussion on Joint Action.

(6) The Role of the Missionary in Joint Action.

In many ways, the discussion sessions were the most difficult and spiritually exacerbating portions of a most exhausting conference. To the floor came questions about the planting of churches in the so-called "New Town" suburbs, about the implications for mission planning of changing patterns in industrialization, and about the dangers of "Christian pragmatism" and self-seeking. Out of attempts to draw a

list of initial programs for Joint Action came a conviction that the National Christian Council must become a Council of *Churches*. The conclusion found expression in the findings\* reproduced at the end of this article.

In the Gotemba experience there is a lesson for western observers at Oriental church conferences. Many western delegates—perhaps most—went home feeling that Gotemba had been the scene of “much talk and little action”. But this writer, of such an opinion, encountered the Kyodan’s level-headed former moderator, Isamu Omura, in the Gotemba railway station. Dr. Omura was exultant. “We did it!”, he exclaimed, “We finally got together!”

The distinguished Dr. Omura is nobody’s fool. Therefore, if they did indeed “get together” at Gotemba, the occasion may mark a turning-point in Japanese Protestantism’s rift-ridden history.

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\* *FINDINGS*

of the

*CONSULTATION IN MISSION IN UNITY*

Tozanso, Gotemba

March 6—9, 1967

On March 6–9, 1967, under the auspices of the National Christian Council of Japan, a consultation on Joint Action for Mission was held at Tozanso, Gotemba. Delegates attended from NCCJ member churches (denominations) and those overseas churches, as well as representatives from ecumenical agencies, cooperating in mission with the churches in Japan. Observers from non-related NCCJ churches (denominations) were also present. At this consultation the following consensus was reached:

I. In the rapidly changing society in Japan today we recognize the urgency of the responsibility of our churches to



respond in obedience to the totality of the mission of our Lord Jesus Christ (Totality—preaching, teaching, serving).

In order to fulfill this task, recognizing the importance of the autonomy of each church and denomination, we agree to the need for participation in Joint Action for Mission in the following areas:

- (1) Industrial Society
- (2) Urban Areas—Newtowns
- (3) Mass Communications
- (4) University World
- (5) Theological Education
- (6) Minority Groups in Society
- (7) Ministry to Overseas Japanese
- (8) Joint Surveys and Study
- (9) Joint Bible Translation Revision and  
Joint Hymnal Revision
- (10) The 1970 World's Fair
- (11) Others

It is desired that those overseas churches or denominations which intend to participate in any of the above suggested areas of mission do it in such a way as to encourage Joint Action in Mission.

We also agree that Joint Action for Mission does not merely concern NCCJ-related churches and denominations, but also should extend to those churches which do not belong to the NCCJ.

II. Recognizing the respective autonomy of each of our member churches (denominations) of the NCCJ, we agree to seek to deepen our mutual understanding and fellowship. And, in order to promote Joint Action for Mission, we recommend the changing of the character and the reorganization of the structure of the NCCJ into a Council of Churches.

This will not mean excluding the present member organizations; it will mean that, within the new structures,

these organizations will be able to fulfill their functions more effectively with regard to the total work of the church.

Furthermore, in the reorganization of the NCC, an appeal to consider joining this new Council of Churches will be extended to the various churches and denominations which are not presently related to the NCCJ.

In order to realize the above objectives we recommend to the 20th Annual Assembly of the NCCJ that they not only study but seek definite ways of implementing the fulfillment of these objectives.

Furthermore, until these objectives are realized, we recommend that the NCCJ Church Affairs Committee work diligently and effectively, expecting the cooperation of each member church and denomination.

# PART IV

## DIRECTORIES

*Editor, Betty Wedel*

### 1. Japanese Church Headquarters

Although many churches begin their Japanese names with “Nihon” or “Nippon”, we are placing the English “Japan” at the end of the name in such cases for the sake of the usefulness of this directory. Also please note that confessional groupings are listed together as “Baptists”, “Presbyterians”, etc.

\* Indicates no reply was received to a request for information and therefore there is no confirmation of the information given, which is taken from the 1966 Yearbook.

# indicates quasi-Christian groups.

#### A

**Advent Christian Association,  
Japan**

(Nippon Adobento Kirisuto  
Kyodan)

2276 Higashi Iwakura-  
machi, Kurayoshi-shi, Tot-  
tori-ken

Supt.: Rev. Floyd Powers

日本アドベント キリスト教団  
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F. パワーズ

**Alliance Church, Japan**

(Nihon Araiansu Kyodan)

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gun, Hiroshima-ken

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Supt.: Rev. Suteichi Oe

日本アライアンス教団

広島県佐伯郡五日市町 255

大江捨一

**Anglican Episcopal Church of  
Japan**

(Nippon Seikokai)

4-21, 1-chome, Higashi, Shibuya-ku, Tokyo  
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Chm. of the House of Bishops: The Rt. Rev. Michel Hinsuke Yashiro

日本聖公会

東京都渋谷区東1丁目4-21  
八代弐助

### **Apostolic Christian Church of Japan**

(Nihon Shito Kirisuto Kyokai)  
1384 Kaneko-machi, Chofushi, Tokyo  
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Supt.: Mr. John H. Klaus

日本使徒キリスト教会

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J. H. クラウス

### **Apostolic Faith**

(Shito no Kyokai)  
1017, 1-chome, Kugahara, hara, Ota-ku, Tokyo  
Tel. 751-4211  
Supt.: Rev. Tokuzo Hamano

使徒の教会

東京都大田区久ヶ原 1-1017  
浜野徳蔵

### **Assemblies of God Church of Japan**

(Nihon Assemblies of God Kyodan)  
430, 3-chome, Komagome, Toshima-ku, Tokyo

Tel. 918-5935

Supt.: Rev. Kiyoma Yumi-yama

日本アッセンブリーズ オブ  
ゴッド教団

東京都豊島区駒込 3-430  
弓山喜代馬

## **B**

### **Baptists**

#### **\*American Baptist Association**

(Beikoku Baputesuto Rengo)  
Box 3, Dazaifu-cho, Fukuoka-ken  
Supt.: Rev. Bennie J. McWha

米国バプテスト連合

福岡県太宰府町郵便局私書箱3  
B. J. マクファ

#### **Association of Baptists for World Evangelism**

(Bankoku Baputesuto Fukuin Dendo Kyokai)  
26, 2-chome, Honmachi, Shinohara, Nada-ku Kobe-shi  
Tel. 078-86-2172  
Supt.: Rev. John Sarjeant

万国バプテスト福音伝道教会  
神戸市灘区篠原本町2丁目26  
J. サージェント

#### **Baptist Bible Fellowship of Japan**

(Nihon Seisho Baputesuto Feroshippu)

4-639, Makuhari-machi, Chiba-shi

Tel .0472-3-8347

Supt.: Rev. Olson Hodges

日本聖書バプテスト フェローシップ

千葉市幕張町 4-639

O. ハージェス

### **Baptist Church Church Association, Japan**

(Nippon Baputesuto Kyokai Rengo)

1-8, Yoshi-machi, Nihonbashi, Chuo-ku, Tokyo

Tel. 669-9327

Supt.: Takeshi Yokoyama

日本バプテスト教会連合

東京都中央区日本橋芳町 1-8  
横山武

### **Baptist Conference, Japan**

(Nippon Baputesuto Senkyo Dan)

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日本バプテスト宣教団

三重県伊勢市辻久留町 175  
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### **Baptist Convention, Japan**

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Tel. 351-2166

Chairman: Rev. Buntaro Kimura

日本バプテスト連盟

東京都新宿区西大久保 2-350

木村文太郎

### **Baptist General Conference**

(Nippon Kirisuto Baputesuto Rengo Senkyodan)

2-13, Toyotama Kita, Nerima-ku, Tokyo

Tel. 991-2447

Supt.: Rev. Herbert H. Skoglund

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東京都練馬区豊玉北 2-13

H. H. スコグランド

### **Baptist Mid-Mission in Japan**

(Zen Nippon Baputesuto Mido Mission Senkyodan)

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Field Repr.: Rev. Dan M. Bishop

全日本バプテスト ミド ミッション宣教団

福島県郡山市字大徳南 8-3

D. ビショップ

### **Baptist Union, Japan**

(Nihon Baputesuto Domei)

3-9, 1-chome, Misaki-cho, Chiyoda-ku, Tokyo

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Chm.: Rev. Isamu Chiba

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3-9

千葉勇

**Conservative Baptist Association (of Churches)**

(Hoshu Baputesuto Domei)  
c/o First Bible Baptist  
Church 3-26, 2-chome, Hi-  
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shi

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Supt.: Rev. Shoichi Kaki-  
zaki

## 保守バプテスト同盟

山形市東原町

山形聖書バプテスト教会内  
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**Fellowship of Evangelical  
Baptist Churches in Canada,  
Japan Mission**

(Nippon Fukuin Baputesuto  
Senkyo Dan)

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Takaoka-shi, Toyama-ken

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**Free Will Baptist Mission,  
Japan**

(Fukuin Baputesuto Kyodan)

Nishi 2-jo, 3-chome, Tsuki-

sappu, Sapporo-shi

Tel. 88-8601

Supt.: Mr. Wesley Calvery

## 福音バプテスト教団

札幌市月寒西2条3丁目

W. カルバリ

**Missionary Baptist Associa-  
tion, Japan**

(Nippon Baputesuto Rengo)

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## 日本バプテスト連合

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金生谷繁雄

**Bible Institute Mission**

(Shorisha Iesu Kyodan)

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ken

Tel. 02674-2302; Home 3969

Supt.: Rev. Earl F. Tygert

## 勝利者イエス教団

長野県軽井沢町 2163

E. F. タイガート

**Brethren in Christ Church**

(Kirisutokyo Keiteidan Kyo-  
kai)

228, 4-chome, Nukui Mina-  
mi-cho Koganei-shi, Tokyo

Repr.: Mr. John Graybill

## キリスト教兄弟団教会

東京都小金井市貫井南町 4-228

J. グレイビル

## C

**Catholic Church**

(Nihon Katorikku Kyokai)

Information Center: National Catholic Committee of Japan

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Tel. 262-3691/3

Supt.: His Eminence Peter Tatsuo Cardinal Doi

日本カトリック教会

連絡先 カトリック中央協議会  
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土井辰雄枢機卿**Central Japan Pioneer Mission**

(Chuo Nihon Fukuin Senkyo-dan)

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Tel. 02492-2-7992

Field Repr.: Mr. Arthur T. F. Reynolds

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## 基督兄弟団

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小林廉直

**Christian Canaan Church**

(Kirisutokyo Kanan Kyodan)

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森田清兵衛**Christian Catholic Church**

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Supt.: Rev. Clark B. Offner

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C. B. オフナー

**Christian Churches**

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### Christian Spiritual Church

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### Church of God (Independent Holiness)

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### Church of God, Missionary Board

(Kami no Kyokai)

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神の教会

神戸市垂水区西垂水町字高丸陸



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**Church of God Renmei, Japan**  
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Okusawa-machi, Setagaya-  
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**日本神の教会連盟**

東京都世田谷区玉川奥沢町 3-93  
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**# Church of Jesus Christ of  
Latter Day Saints**

(Matsujitsu Seito Iesu Kiri-  
suto Kyokai)

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Azabu, Minato-ku, Tokyo

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小松アドニ

**Church of the Nazarene in  
Japan**

(Nihon Nazaren Kyodan)

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Meguro-ku, Tokyo

Tel. 701-4667

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**日本ナザレン教団**

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**Church of the Resurrected  
Christ**

(Fukkatsu no Kirisuto Kyo-  
dan)

Fukkatsu no Kirisuto Na-  
gano Kyokai

416, Nishi Nagano-shi

Tel. 2-0900

Supt.: Rev. Yoshie Iwata

**復活キリスト教団**

長野市西長野 416 復活のキリス  
ト長野教会  
岩田善枝

**Covenant Church, Japan**

(Nippon Seikei Kirisuto Kyo-  
dan)

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**E**

**The Evangelical Alliance Mis-  
sion**

(Nihon Domei Kirisuto Kyo-  
dan)

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日本同盟基督教団  
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安藤仲市

### The Evangelical Church of Christ

35 Toyoura, Kuroiso-machi,  
Tochigi-ken  
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Supt.: Mr. Lars Jansson

日本キリスト宣教団  
栃木県黒磯町豊浦 35  
L. ジャンソン

### Evangelical Free Church Mission, Japan

(Nihon Fukuin Jiyu Kyokai)  
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D. ハルストロン

### Evangelical Missionary Church

(Fukuin Dendo Kyodan)  
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Maebashi-shi, Gumma-ken  
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### 福音伝道教団

群馬県前橋市日吉町 2 丁目 4-4  
小林誠一

### Evangelical Orient Mission

(Toyo Fukuin Senkyo Kai)  
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### 東洋福音宣教会

福島県磐城市四倉町東 2 丁目  
54-2  
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### Evangelistic Band, Japan

(Nippon Dendo Tai)  
11 of 6, Sumauradori, 6-chome, Suma-ku, Kobe-shi  
Tel. 078-71-5651  
Acting Field Director: Mr. William Bee

### 日本伝道隊

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**\*Free Methodist Church of Japan**  
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 dan)  
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**German Alliance Mission**  
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(Nippon Pentekosute Fukuin  
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\* Indicates no reply was received to a request for information and therefore there is no confirmation of the information given, which is taken from the 1966 Yearbook.

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4-13, 4-chome, Shibuya, Shibuya-ku, Tokyo

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Gen. Secretary: Mr. Matthew S. Ogawa

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### The Christian Literature Society of Japan

(Nihon Kirisutokyo Bunka Kyokai—Kyobunkwan)

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Chairman: Rev. Takeshi Muto

President: Mr. Kokichi Ukai

日本基督教文化協会 (教文館)  
 東京都中央区銀座 4 の 2  
 日本基督教文化協会理事長  
 武藤健  
 教文館社長 鵜飼香吉

**Church Education Division of the NCC**

(Kyokai Kyoiku Jigyo Bu, NCC)

Christian Center Building, 2  
 Ginza 4-chome, Chuo-ku, To-  
 kyō

Tel. 561-6318

Chairman: Rev. Yoshio Ki-  
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日本基督教協議会教会教育事業部  
 東京都中央区銀座 4 の 2 教文館  
 理事長 木村義夫

**Council of Christian Evange-  
 lism for the Blind in Japan,  
 NCC**

(Nippon Mojin Kirisutokyo  
 Dendo Kyogikai)

c/o NCC, 2 Ginza 4-chome,  
 Chuo-ku, Tokyo

Tel. 561-5003

Chairman: Rev. Kozo Ka-  
 shiwei

Secretary: Rev. Y. Imagoma

日本盲人基督教伝道協議会  
 東京都中央区銀座 4 の 2 教文館  
 委員長 柏井光蔵

**Council of Cooperation  
 (Naigai Kyoryoku Kai)**

Kyobunkwan Building, 2  
 Ginza 4-chome, Chuo-ku,  
 Tokyo

Chairman: Dr. Masahisa Su-  
 zuki

**Secretaries:**

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 (561-6131)

Rev. Alden E. Matthews  
 (567-2501/5)

**内外協力会**

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 ビル内  
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**Education Association of  
 Christian Schools in Japan  
 (Kirisutokyo Gakko Kyoiku  
 Domei)**

Kyobunkwan Building, 2  
 Ginza 4-chome, Chuo-ku,  
 Tokyo

Tel. 561-7643

Chairman: Dr. Kinjiro Oki,  
 Ph.D.

Secretary: Rev. Kazuo Sue-  
 kane

**基督教学校教育同盟**

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 理事長 大木金次郎

**Evangelical Booksellers Asso-  
 ciation**

(Fukuin Shoten Kyoryokukai)  
 c/o Christian Literature  
 Crusade

1-3, 2-chome, Kanda Surugadai, Chiyoda-ku, Tokyo  
Tel. 294-0775

Chairman: Mr. Seiji Kawai

**福音書店協力会**

東京都千代田区神田駿河台2丁目  
1-3 クリスマン文書伝道団内  
委員長 河井清治

**The Evangelical Missionary Association of Japan**

(Nihon Fukuin Senkyoshi Dan)

1-3, 2-chome, Surugadai Kanda, Chiyoda-ku, Tokyo  
Tel. 294-0597

President: Rev. Sam Archer  
Secretary: Rev. Kenneth Ridley

**日本福音教師団**

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1-3  
委員長 S. アーチャー

**Evangelical Publishers and Dealers Fellowship**

(Fukuin Shuppan Kyoryoku-kai)

c/o Inochi no Kotobasha, 6 Shinanomachi, Shinjuku-ku, Tokyo  
Tel. 353-9345  
Secretary: Rev. K. McVety

**福音出版協力会**

東京都新宿区信濃町6  
いのちのことば社内  
委員長 K. マグヴェッティ

**Friends of Jesus Society**

(Iesu no Tomo no Kai)

8-19, 3-chome, Kami-Kitazawa, Setagaya-ku, Tokyo  
Tel. 302-2855

Chairman: Mrs. Toyohiko Kagawa

**イエスの友の会**

東京都世田谷区上北沢3丁目  
8-19  
会長 賀川ハル

**Gideons International in Japan**  
(Nihon Kokusai Gideon Kyokai)

Toko Building, 12 Tomoecho, Nishikubo, Shiba, Minato-ku, Tokyo  
Tel. 434-1010

Chairman: Mr. Tomijiro Kobayashi

Secretary: Mr. Hideo Shirai

**日本国際ギデオン協会**

東京都港区芝西久保巴町12  
東光ビル  
会長 小林富次郎

**Horemco**

(Hokkaido Radio and Mass—Avaco Hokkaido Branch  
Kita 7-jo, Nishi 6-chome, Sapporo (or Box 202, Sapporo))

Tel. 0122-73-0104

Chairman: Rev. Toshio Sadaie



ホンレコ (アパコ北海道支部)  
札幌郵便局私書箱 202 号

### International Christian Leadership

(Aishin Kai)

Box 528, Tokyo Central  
Chairman: Kiyoshi Ishi-  
kawa, Esq.

Tel. 433-2151/8

Exec. Sec.: Mr. Susumu No-  
jima

Tel. 270-6649

### 愛信会

東京都中央郵便局私書箱 528 号  
会長 石川清

### International Institute for the Study of Religions

(Kokusai Shukyo Kenkyujo)

c/o Sophia University, 7  
Kioi-cho, Chiyoda-ku, Tokyo  
Tel. 263-6267

Director: Prof. Wilhelm  
Schiffer, S. J.

### 国際宗教研究所

東京都千代田区紀尾井町 7  
上智大学, 上智会館  
所長 W. シフアー

### Inter-Varsity Christian Fellowship

(Kirisutosha Gakusei Kai)

1-3, 2-chome, Kanda Suruga-  
dai, Chiyoda-ku, Tokyo

Tel. 294-6916

Gen. Secretary: Mr. Hisashi

### Ariga

キリスト者学生会

東京都千代田区神田駿河台 2 丁目  
1-3

主事 有賀寿

### Japan Bible Christian Council (Nippon Seisho Kirisutokyo Kyogikai)

Reap Center, 43, 1-chome,  
Kotake-cho, Nerima-ku, To-  
kyo

Tel. 958-1581

President: Ev. Kenny Joseph

### 日本聖書基督教協議会

東京都練馬区小竹町 1-43 リー  
プセンター

K. ジョセフ

### Japan Bible Society

(Nippon Seisho Kyokai)

Bible House Building, 2  
Ginza 4-chome, Chuo-ku, To-  
kyo

Tel. 561-1081/5806

Chairman: Dr. Shiro Mura-  
ta, Th.D.

Th.D.

Gen. Secretary: Rev. Shun-  
zo Miyauchi

### 日本聖書協会

東京都中央区銀座 4 の 2 聖書館  
理事長 村田四郎

### Japan Campus Crusade for Christ

(Nihon Gakusei Dendokai)

2-1-3, Kanda Surugadai,  
Chiyoda-ku  
Tel. 292-0791/2  
Director: Rev. Samuel Koji  
Arai

日本学生伝道会

東京都千代田区神田駿河台2-1-3  
理事 新井宏二

### Japan Christian Medical Association

(Nihon Kirisuto-sha Ika Renmei)

c/o Misaki Building, 1-6,  
Misaki-cho, Chiyoda-ku, Tokyo

Tel. 291-5205

Chairman: Dr. Yukimasa  
Ichikawa, M.D.

Secretary: Dr. Chieko Furu-  
tani, M.D.

日本キリスト者医科連盟

東京都千代田町三崎町 1-6

三崎ビル内

会長 市川行正

書記 古谷智恵子

### Japan Christian Social Work League

(Nihon Kirisutokyo Shakai  
Jigyo Domei)

Room 84, Kyobunkwan  
Building 2 Ginza 4-chome,  
Chuo-ku, Tokyo

Tel. 561-0931

Chairman: Rev. Yoriichi  
Manabe

Secretary: Rev. Masaharu  
Tadokoro

日本基督教社会事業同盟

東京都中央区銀座4の2教文館  
幹事 田所正春

### Japan Church World Service, Inc.

(Nihon Kirisutokyo Hoshi  
Dan)

Bible House, 2 Ginza 4-  
chome, Chuo-ku, Tokyo

Tel. 561-4774/5257

Chairman: Rev. Yoriichi  
Manabe

Gen. Secretary: Rev. Ken-  
taro Buma

日本キリスト教奉仕団

東京都中央区銀座4の2聖書館  
総主事 武間謙太郎

### Japan Council of Evangelical Missions

(Nippon Fukuin Senkyo-shi  
Renmei)

Ochanomizu Student Center,  
1-3, 2-chome, Surugadai,  
Kanda, Chiyoda-ku, Tokyo  
Tel. 294-0597

President: Rev. L. R.  
Spaulding

日本福音宣教師連盟

東京都千代田区神田駿河台2丁目  
3-1 お茶の水学生センター  
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**Japan Evangelical Fellowship**  
(Nippon Fukuin Renmei)

c/o Yamatoya Building, 1-13  
Kakigara-cho, Nihonbashi,  
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President: Rev. Akiji Kuru-  
mada

Gen. Sec.: Rev. Eiichi Ho-  
shino

Rev. Nakaichi Ando

**日本福音連盟**

東京都中央区日本橋蠣殻町1-13  
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理事長 車田秋次

**Japan Keswick Convention**

(Nippon Keswick Convention)  
Room 42, Student Christian  
Center, 1, 2-chome, Kanda  
Surugadai, Chiyoda-ku, To-  
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Tel. 291-1910

Chairman: Rev. Takeshi  
Muto

**日本ケズウィック コンベンション**

東京都千代田区神田駿河台2の1  
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**Japan Overseas Christian Me-  
dical Cooperative Service**

(Nihon Kirisutokyo Kaigai  
Iryo Kyoryokukai)

c/o Misaki Building, 1-6,  
Misaki-cho, Chiyoda-ku, To-  
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Tel. 291-5205

Chairman: Dr. Morizo Ishi-  
date, Pharm. D.

Secretary: Dr. Akihiko  
Shinkai, M.D.

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東京都千代田区三崎町 1-6

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**Japan Protestant Conference**

(Nippon Protestant Seisho  
Shinko Domei)

Student Christian Center, 1,  
2-chome, Kanda Surugadai,  
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Tel. 291-4304

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kiwa

Secretary: Rev. Tsugio Tsu-  
tada

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**The Japan Society of Christian  
Studies**

(Nippon Kirisutokyo Gakkai)

c/o The Theology Dept. of  
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Tel. 045-70-8281/3

Chairman: Dr. Enkichi Kan

Adm. Director: Prof. Kano  
Yamamoto

**日本基督教学会**

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 関東学院神学部内  
 理事長 菅円吉  
 専務理事 山本和

**Japan Student Christian Centers' Association**

(Nihon Kirisutokyo Gakusei Senta Renraku Kyogikai)

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Secretary: Mr. Namio Fuse

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(Nihon Nichiyo Gakko Josei Kyokai)

Sunday School Building, 36 Mita Matsuzaka-cho, Shiba, Minato-ku, Tokyo

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**日本日曜学校助成協会**

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**National Catholic Committee****of Japan**

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Secretary: Rev. Francis T. Tamura

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**National Christian Council of Japan (NCC)**

(Nihon Kirisuto-kyo Kyogikai)

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**NCC Center for the Study of Japanese Religions**

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Assoc. Director: Rev. Nor-  
bert Hans Klein

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Chm.: Prof. Dr. Ishidate  
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**The Omi Brotherhood**  
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**Oriens Institute for Religious  
Research**

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Director: Rev. Joseph Spae  
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**Pacific Broadcasting Associa-  
tion**

(Taiheiyo Hoso Kyokai)  
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tagaya-ku, Tokyo  
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tori

Gen. Mgr.: Mr. Arthur  
Seely

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理事長 羽鳥明

**The Society of Historical  
Study of Christianity**

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c/o Rikkyo University Lit.  
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Toshima-ku, Tokyo  
Tel. 983-0111 (Ext. 418)  
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Ebisawa, Lit.D.

Secretary: Asst. Prof. Chi-  
yomatsu Katakozawa

キリスト教史学会

東京都豊島区西池袋3丁目

立教大学文学部内

会長 海老沢有道

Student Christian Fellowship  
(Gakusei Kirisutokyo Yuai  
Kai)

30 Shinanomachi, Shinjuku-  
Tokyo

Tel. 351-2432

Chairman: Rev. Isamu  
Omura

Directors: Rev. Yoshiyasu  
Kami

Rev. David Swain

学生基督教友愛会

東京都新宿区信濃町30

理事長 大村勇

YMCA National Committee of  
Japan

(Nihon Kirisutokyo Seinenkai  
Domei)

13-10, 2-chome, Fujimi, Chi-  
yoda-ku, Tokyo

Tel. 263-0941/4

Chairman: Mr. Kyoza Yuasa

Exec. Secretary: Mr. Arata  
Ikeda

日本キリスト教青年会同盟

東京都千代田区富士見町

2丁目 13-10

委員長 湯浅恭三

総主事 池田鮮

YWCA of Japan

(Nippon Kirisutokyo Joshi  
Seinenkai)

8-8, 4-chome, Minami Ku-  
dan, Chiyoda-ku, Tokyo

Tel. 261-7167

Chairman: Dr. Teruko Ko-  
myo

Gen. Secretary: Rev. Mari  
Imai

日本キリスト教女子青年会

東京都千代田区九段南 4-8-8

会長 光明照子

総幹事 今井万里

### 3. MISSION BOARDS AND SOCIETIES

The figure appearing outside brackets is the total number of missionaries assigned to the Japan field; the figure in brackets is the number of missionaries actually in Japan as of September, 1967. The name in brackets is the church or organization with which the mission board or society is affiliated in Japan. \*Indicates no reply was received to a request for information and therefore there is no confirmation of the information given, which is taken from the 1966 Yearbook.

- ABA**                      **American Baptist Association**                      (4)  
*Field Repr.:* Rev. Bennie J. McWha  
Box 3, Dazaifu-cho, Fukuoka-ken  
*Home Office:* Texarkana, Ark.-Tex. U.S.A.  
*Secretary:* A. L. Patterson
- ABFMS**                      **American Baptist Foreign Mission Society** 39(35)  
(Nihon Baptist Domei)  
*Field Repr. (Acting):* John Scott  
3-9, 1-chome, Misaki-cho, Kanda, Chiyoda-ku,  
Tokyo (291-3115/9996)  
*Home Office:* American Baptist Foreign Mission  
Societies, Valley Forge, Pennsylvania, U.S.A.  
*General Secretary:* Dr. Chester J. Jump
- ABWE**                      **Association of Baptists for World Evangelism**  
(1953)                      14(7)  
*Field Repr.:* Rev. John Sarjeant  
26, 2-chome, Honmachi, Shinohara, Nada-ku,  
Kobe-shi (078-86-2172)  
*Home Office:* Association of Baptists for World  
Evangelism, 1505 Race Street, Philadelphia  
19102, Penna., U.S.A.

- ACC**      **The Apostolic Christian Church of America**  
 (1954) 6(6)  
 (Nihon Shito Kirisuto Kyokai)  
*Field Repr.:* Mr. Willis R. Ehnle  
 422, Shioda, Ichimiya-cho, Higashi Yatsushiro-  
 gun, Yamanashi-ken  
*Home Office:* The Apostolic Christian Church of  
 America, 2925 Sunnyside Ave., Burlington,  
 Iowa, U.S.A.  
*Elder:* Mr. Noah Schrock
- ACOP**      **Apostolic Church of Pentecost of Canada** (1953)  
 6(6)  
 Japan Gospel Pentecostal Church  
*Field Repr.:* Rev. D. G. Wallace Unuma, Kagami-  
 hara-shi, Gifu-ken (0583-84-0650)  
*Home Office:* 1612 Adelaide Street E., Saskatoon,  
 Sask., Canada  
*Repr.:* Rev. F. A. Assman
- AG**      **General Council of the Assemblies of God** 29(21)  
 (Nippon Assemblies of God Kyodan)  
*Field Repr.:* Rev. Harry J. Petersen  
 430-1, 3-chome, Komagome, Toshima-ku, Tokyo  
 (982-1551)  
*Home Office:* Assemblies of God, 1445 Boonville  
 Avenue, Springfield, Missouri, 65802, U.S.A.  
*Sec'y for Japan and the Far East:* Rev. May-  
 nard Ketcham
- ALC**      **The American Lutheran Church—Japan Mission**  
 (1949) 74(58)  
 (Nippon Fukuin Ruteru Kyokai)  
*Field Repr.:* Rev. Oliver Bergh  
 30-10, Sengoku, 2-chome, Bunkyo-ku (941-0835)  
*Home Office:* Division of World Missions of the



American Lutheran Church, 422 South 5th  
Street, Minneapolis 15, Minnesota, U.S.A.

*Sec'y:* Miss Marie Tveit

**AWM**      **American Wesleyan Mission in Japan (1919) 2(1)**  
(Immanuel Sogo Dendo Dan)

*Field Repr.:* Rev. Harold I. Johnson

11 Nakamaru-cho, Itabashi-ku, Tokyo (955-5401;  
957-4011)

*Home Office:* Dept. of World Missions, Wesleyan  
Methodist Church, Box 2000, Marion, Indiana  
46955, U.S.A.

*Secretary:* Dr. Alton Liddick

**BBF**      **Japan Baptist Bible Fellowship 1947 21(19)**  
(Nihon Baptesuto Baiburu Fueroshippu)

*Field Repr.:* Rev. Olson Hodges

4-639 Nakuhari-machi, Chiba-shi (0472-3-8347)

*Home Office:* Baptist Bible Fellowship Interna-  
tional, Inc. Box 106, Springfield, Mo., U.S.A.

*Secretary:* Dr. F. S. Donnelson

**BGC**      **Baptist General Conference, Japan Mission**  
(1948) 19(13)  
(Nippon Baputesuto Kyokai Rengo)

*Field Repr.:* Rev. Francis B. Sorley

832-1, Yoshihara, Minami-machi, Hidaka-gun,  
Wakayama-ken (Gobo-2134)

*Home Office:* Baptist General Conference, 5750  
North Ashland Ave., Chicago, Illinois, 60626,  
U.S.A.

*Executive Secretary:* Rev. Franklin O. Nelson

**BIC**      **Brethren in Christ Mission (1953) 8(6)**  
(Kirisutokyo Keitei Dan Kyokai)

*Field Repr.:* Mr. John Graybill

228, 4-chome, Nukui Minami-cho, Koganei-shi,  
Tokyo (0423-81-9975)

*Home Office:* Box 149, Elizabethtown, Penna.,  
U.S.A.

*Secretary:* Henry N. Hostetter

**BIM**

**Bible Institute Mission of Japan, Inc.**

(1949)

11(11)

(Shori Sha Iesu Kyodan)

*Field Repr.:* Mr. Earl F. Tygert

2163 Karuizawa, Nagano-ken (02674-2302/3969)

*Home Office:* 378 W. Ridge Pike, Limerick,  
Penna., U.S.A.

*Secretary:* Mrs. Paul Seeley

**BIMI**

**Baptist International Missions, Inc.**

(8)

*Field Repr.:* Rev. Lowell Marcum

44-3 Kawanishi-cho, Ashiya-shi, Hyogo-ken  
(0797-3-2915)

*Home Office:* BIMI, Box 696, Rossville, Georgia,  
U.S.A.

*Director:* Tom Freeney

*Secretary:* Mrs. James Palmer

**BMA(IND)**

**Bethany Missionary Association (1958)**

4(2)

*Field Repr.:* Rev. D. J. Copp

Ikoma, Nara-ken

**BMMJ**

**Baptist Mid Missions in Japan (1949)**

14(14)

*Field Repr.:* Rev. Dan Bishop

8-3 Aza Daitoku Minami, Koriyama-shi

*Home Office:* Baptist Mid-Missions, 4205 Chester  
Ave., Cleveland, Ohio, 44103, U.S.A.

*Secretary:* Mr. Athur G. Fetzer

**BPM**

**Bible Protestant Missions (1952)**

2(2)

*Field Repr.:* Rev. Dale Oxley  
1033 Shiromoto-machi, Hitoyoshi-shi, Kumamoto-  
ken (099662-2-2589)

**CBFMS**      **Conservative Baptist Foreign Mission Society**  
(1947) 44(38)  
(Tohoku Seisho Baputesuto Kyokai)

*Field Repr.:* Rev. James Weber  
17-2 Saiwai-cho, Yokote-shi, Akita-ken (1576)  
*Home Office:* Conservative Baptist Foreign  
Mission Society, Box 5, Wheaton, Illinois,  
U.S.A.

*Secretary:* Dr. Edwin L. Jacques

**CBM**      **Christ's Bible Mission** (1960) (2)

*Field Repr.:* Rev. John R. Terry  
Bible Chapel, 811 Asahi-cho, Sakurai-shi, Nara-  
ken (0744-4-2145)

*Home Office:* 6023 Dutton Place, New Fane, New  
Fane, New York, U.S.A.

*Director:* Rev. Richard Boytim

**CC**      **Church of Christ** (1892) (18)  
(Kirisuto no Kyokai)

*Field Repr.:* Mr. Billy M. Smith  
c/o Ibaraki Christian College, 4048 Kujimachi,  
Hitachi-shi, Ibaraki-ken (0294-52-2251)

**CCC**      **Christian Catholic Church** (1951) 2(2)  
(Kirisuto Kodo Kyokai)

*Field Repr.:* Rev. Clark B. Offner, Th. D., 21-2,  
2-chome Tsukigaoka, Chikusa-ku, Nagoya-shi  
(052-711-9654)

*Home Office:* Dowie Memorial Drive, Zion,  
Illinois, U.S.A.

*Secretary:* G. William Mason

- |      |  |
|------|--|
| CCI  | <p><b>Child Care, Inc.</b> 2(2)<br/> (Nippon Fukuin Kyodan)<br/> <i>Field Repr.:</i> Mr. Paul W. Benedict<br/> 10-37, 2-chome, Kugenuma Kaigan, Fujisawa-shi,<br/> Kanagawa-ken (0466-2-1507)<br/> <i>Home Office:</i> Child Care, Inc., Box 1342, Lake-<br/> land, Florida, U.S.A.<br/> <i>Secretary:</i> Mr. Bernard Post</p>  |
| CEF  | <p><b>Child Evangelism Fellowship of Japan, Inc.</b> 6<br/> (Nihon Jido Fukuin Dendo Kyokai)<br/> <i>Field Repr.:</i> Mr. Kenneth N. Attaway<br/> 1599 Higashikubo-Kamiarai, Tokorozawa-shi,<br/> Saitama-ken (0429-22-4076)</p>   |
| CG   | <p><b>Church of God, Missionary Board (1909)</b> (10)<br/> (Kami no Kyokai)<br/> <i>Field Repr.:</i> Mr. Arthur Eikamp<br/> 2252-66 Aza Takamaru Kuga, Nishi Tarumi-cho,<br/> Tarumi-ku, Kobe-shi<br/> <i>Home Office:</i> Foreign Missionary Board of the<br/> Church of God 1303 East Fifth St., Anderson,<br/> Indiana, U.S.A.<br/> <i>Executive Secretary:</i> Dr. Lester A. Crose</p> |
| CJPM | <p><b>Central Japan Pioneer Mission (1925)</b> 7(7)<br/> (Chuo Nihon Fukuin Senkyodan)<br/> <i>Field Repr.:</i> Mr. Arthur T. F. Reynolds<br/> 16-16, Nanatsu Ike-machi, Koriyama-shi, Fuku-<br/> shima-ken (02492-2-7992)</p>   |
| CLC  | <p><b>Christian Literature Crusade (1950)</b> 14(12)<br/> (Christian Bunsho Dendo Dan)<br/> <i>Field Repr.:</i> Mr. Robert Gerry<br/> 2, 1-3, Surugadai Kanda, Chiyoda-ku, Tokyo<br/> (294-0775)</p>   |

*Home Office:* CLC, Box 51, Ft. Washington,  
Penna., 1934, U.S.A.

*Secretary:* Mr. Kenneth Adams

**CMA**      **The Christian and Missionary Alliance Japan**  
**Mission (1952)**      13(11)

(Nippon Araiatsu Kyodan)

*Field Repr.:* Rev. A. Paul McGarvey

11-20, Kako-machi, Hiroshi-shi (0822-41-6450)

*Mail:* Naka Box 70, Hiroshima-shi

*Home Office:* Christian and Missionary Alliance,  
260 West 44th St., New York City 10036,  
U.S.A.

*Secretary:* Rev. L. L. King

**CMS**      **Church Missionary Society**      12(12)  
(Nippon Sei Ko Kai)

*Field Repr.:* Rev. David M. Wood-Robinson

Shoin Junior College, Nakajima-dori, 1-chome,

Fukiai-ku, Kobe-shi, (078-22-5980)

*Home Office:* 150 Waterloo Road, London, S.E.I.,  
England

*General Secretarys* Rev. Canon J. V. Taylor

**CMSJ**      **Covenant Missionary Society of Japan (1949)**  
22(19)

(Nippon Seikei Kyodan)

*Field Repr.:* Rev. Louis Jensen

43, 3-chome, Shimouma-machi, Setagaya-ku,  
Tokyo (421-9094)

*Home Office:* Evangelical Covenant Church of  
America, World Mission Dept., 5101 N. Francisco  
Ave., Chicago 25, Illinois, U.S.A.

*Director of East Asia Mission:* Rev. Russell A.  
Cervin

- CN**                    **Church of the Nazarene, Japan Mission (1908)**                    25(19)  
                               (Nippon Nazarene Kyodan)  
                               *Field Repr.:* Rev. Bartlett P. McKay  
                               826 Kaizuka-cho, Chiba-shi (0472-22-1226)  
                               *Home Office:* International Hq., Church of the  
                                       Nazarene, 6401 The Paseo, Kansas City, Mo.,  
                                       64131, U.S.A.  
                               *Executive Secretary, Dept. of World Missions:*  
                                       Dr. E. S. Phillips
- CnC**                    **Christian Churches**                    (33)  
                               (Kirisuto no Kyokai)  
                               *Reporter:* Mr. Andrew Patton  
                               3-7-8 Higashinakano, Nakano-ku, Tokyo (361-  
                                       0533)
- CoG**                    **Church of God (Independent Holiness) (1953)**                    3(3)  
                               *Field Repr.:* Mr. Raymond Shelhorn  
                               4-21, Naka Saiwai-cho, Kawasaki-shi, Kanagawa-  
                                       ken (044-51-0641; 044-23-3648)  
                               *Home Office:* 8373 No. Broadway, St. Louis,  
                                       Mo., 63147, U.S.A.  
                               *Secretary:* Lawrence W. Conway
- CPC**                    **Cumberland Presbyterian Church (1950)**                    4(4)  
                               (Kambarando Choro Kyokai)  
                               *Field Repr.:* Rev. Tolbert Dill  
                               4-5-15, Minami Rinkan, Yamato-shi, Kanagawa-  
                                       ken Office: 0462-61-4371; Home: 0462-61-6350  
                               *Home Office:* Division of World Missions, Cum-  
                                       berland Presbyterian Church, Box 4149,  
                                       Memphis, Tenn. 38104, U.S.A.  
                               *Acting Executive Secretary:* Dr. Carl Ramsey



(Toyo Fukuin Senkyo Kai)

*Field Repr.:* Rev. Robert W. Gornitzka

54-2, 2-chome, Higashi, Yotsukura-machi, Iwaki-shi, Fukushima-ken (024632-2735)

*Home Office:* Mollergt. 20, Oslo, Norway

*Representative:* Rev. Eirik Flaten

Member of the Interboard Committee for  
Christian Work in Japan

**EUB(IBC) The Evangelical United Brethren Church, Division  
of World Mission** 18(16)

(Nippon Kirisuto Kyodan)

*Field Repr.:* Mrs. George Theuer, 850-31, Senri-yama, Suita-shi, Osaka-fu (06-388-4297)

*Home Office:* Room 210, 601 W. Riverview Ave.,  
Dayton, Ohio, 45406, U.S.A.

*Secretary:* Dr. Edwin O. Fisher, Jr.

**FCM Free Christian Mission (1950)** 22(11)  
(Jiyu Christian Kyokai)

*Field Repr.:* Rev. Arne J. Hemmingby

1012 Tawara-machi, Fukui-shi, Fukui-ken (0776-  
22-6315)

*Home Office:* St. Olavsgt. 24, Oslo, Norway

*Secretary:* Mr. Hans Svartdal

**FEAM Far East Apostolic Mission, Inc.** 1(1)  
(Nippon Pentecoste Kyodan)

*Field Repr.:* Rev. Leonard W. Coote

Ikoma, Nara-ken (3821)

*Home Office:* 2369 Benrus Boulevard, San  
Antonio, Texas, U.S.A.

**FEBC Far East Broadcasting Company, Inc.** (2)  
(Kyokuto Hoso)

*Director:* Mr. David M. Wilkinson



Box 1055, C.P.O., Tokyo; Phone: Office 291-0364;  
Home 919-4277

*Home Office:* Box 1, Whittier, California, U.S.A.

*President:* Robert Bowman

*V.P. Operations:* Robert Reynolds (USA)

**FEBCC** Fellowship of Evangelical Baptist Churches in  
Canada (1952) 6(6)

(Nihon Fukuin Baputesuto Senkyo Dan)

*Field Chm.:* Mr. F. L. Pickering

Nakagawa, Honmachi, Takaoka-shi, Toyama-ken  
(0766-3-6655)

*Home Office:* 15, Spadina Rd., Toronto, Ontario,  
Canada

*Secretary:* Rev. Charles Tipp

**FEGC** Far Eastern Gospel Crusade  
(Nihon Shin Yaku Kyodan)  
*Field Repr.:* Rev. Rollin Reasoner  
111 Hakuraku, Kanagawa-ku, Yokohama-shi  
(045-49-9016/7)

*Home Office:* 14625 Greenfield Rd., Detroit,  
Michigan 48227, U.S.A.

*Executive Secretary:* Rev. Philip E. Armstrong

**FFFM** Finnish Free Foreign Mission 26(20)  
*Field Repr.:* Mr. Lauri V. Heimonen  
92 Higashi Tennocho, Okazaki, Sakyo-ku, Kyoto-  
shi (075-76-5830)

**FKK** Fukuin Koyu Kai (1937) 5(4)  
(Japan Gospel Fellowship)  
*Field Repr.:* Miss Ether S. Bower  
1-63, Showa-cho, Hamadera, Sakai-shi, Osaka-fu  
(0722-6-0019)

*Home Office:* The Pilgrim Fellowship, Inc., 1201

Chestnut St., Philadelphia, Penna, 19107,  
U.S.A.

*Director of the Pilgrim Fellowship:* Dr. E.  
Schuyler English

- FMF**      **Faith Missionary Fellowship** (2)  
*Field Repr.:* Mr. Howard F. Inoue  
 1736 Katayama, Niiza-machi, Kita-Adachi-gun,  
 Saitama-ken  
*Office:* Christian Academy in Japan, 30 Ochiai,  
 Kurume-machi, Kitatama-gun, Tokyo  
*Home Office:* Faith Missionary Fellowship, 4871,  
 24th Ave. So., Seattle, Washington, U.S.A.
- FWBM**      **Japan Free Will Baptist Mission**  
 (Fukuin Baputesuto Kyodan)  
*Field Repr.:* Mr. Wesley Calvery  
 Nishi 2-jo, 3-chome, Tsukisappu, Sapporo-shi  
 (86-8601)  
*Home Office:* Box 4, Sayama-shi, Saitama-ken
- GAM**      **German Alliance Mission (1953)** 19(19)  
 (Domei Fukuin Kirisuto Kyokai)  
*Field Repr.:* Mr. Walter Werner  
 54 Shimada Nishimachi, Gifu-shi, Gifu-ken (65-  
 0082)  
*Home Office:* Allianz-Mission-Barmen, Wup-  
 pertal-Vohwinkel Falkenhayustr. 11, West-  
 Germany  
*Dir:* Mr. Hans Flick
- GCMM**      **General Conference Mennonite Mission (1951)**  
 19(19)  
 (Kyushu Menonaito Kirisuto Kyokai)  
*Field Repr.:* Rev. George Janzen  
 504-1 Kirishima-cho, Miyazaki-shi (2-6406)

*Home Office:* Board of Missions, The General Conference Mennonite Church, 722 Main Street, Newton, Kansas, U.S.A.

*Executive Secretary:* Rev. Andrew R. Shelly

- GEAM**      **German East Asia Mission (1884)**      3(1)  
(Doitsu Toa Dendokai)  
*Field Repr.:* Mr. Gunther Dressler  
17-37, 2-chome Koishikawa, Bunkyo-ku, Tokyo  
(03-811-2862)  
*Home Office:* 68 Mannheim-Neckarau, Luisenstr.  
61, Germany  
*Secretary:* Rev. E. Kühn
- GFA**      **Japan Gospel Fellowship Association**      (6)  
(Nihon Fukuin Koyu Mission)  
*Field Repr.:* Mr. Leslie M. Frazier  
64 Midorigaoka, Honmoku, Naka-ku, Yokohama-  
shi (045-64-8812)  
*Home Office:* Bob Jones University, Greenville,  
So. Carolina, U.S.A.  
*Executive Secretary:* Mr. Kenneth Becker
- GMM**      **German Midnight Mission (1953)**      6(3)  
(Nihon Kirisutokyo Kyogikai: National Chris-  
tian Council of Japan)  
*Field Repr.:* Miss Dora Mundinger  
c/o Nozomi no Mon Gakuen, 1436, Futtsu-  
machi, Kimitsu-gun, Chiba-ken (04788-7-  
2218)  
*Home Office:* Mission der Maedchenbibelkreise  
(MBK), Bad Salzuflen, Lippe, Hermann  
Loensstrasse 14, Germany  
*Acting Chairman:* Miss Alexandrine Schmidt
- GUC**      **German Union Church**      (2)

Repr.: Rev. Alfred Schmidt  
12-9, 2-chome, Sanno, Ota-ku, Tokyo (771-4341)

**GYF**

**Go-Ye Fellowship** (2)

*Field Repr.:* Mrs. Mildred Gronlund

1-chome, Shimo Miyanaga-cho, Nakatsu-shi,  
Oita-ken

*Home Office:* 1307 Waterloo St., Los Angeles,  
Calif., U.S.A.

*Secretary:* Miss Fern Nelson

## HSEF

**High School Evangelism Fellowship, Inc.** 4(4)

*Field Repr.:* Mr. Kenneth W. Clark

Hi-B.A. Center, 22-16, Shibuya 2-chome, Shibuya-  
ku, Tokyo (401-5072)

*Home Office:* HSEF 15 Park Row, New York  
City, N.Y. 10038, U.S.A.

*General Director:* Mr. A. Brandt Reed

IBC

Interboard Committee for Christian Work in  
Japan 374(70)

(Nippon Kirisuto Kyodan)

*Secretary:* Rev. Alden E. Matthews, Protestant  
Christian Center, 2, Ginza 4-chome, Chuo-ku,  
Tokyo (567-2501)

*Interboard Field Treas.:* Mr. John F. Fairfield,  
(567-2501)

*Home Office:* Interboard Committee for Christian Work in Japan, Room 1845, The Interchurch Center, 475 Riverside Drive, New York, N.Y. 10027, U.S.A.

*Secretary:* Rev. John C. deMaagd

EUB Division of World Mission of the  
Evangelical United Brethren  
Church

MC-WD Board of Missions of the Method-

	ist Church World Division
PCUS	(Associate Member) Board of World Missions of the Presbyteri- an Church in the United States
RCA	Board of World Missions of the Reformed Church in America
UCBWM	The United Church Board for World Ministries (United Church of Christ)
UCC-BWM	The United Church of Canada Board of World Mission
UCMS	Division of World Mission of the United Christian Missionary So- ciety
UPC	Commission on Ecumenical Mis- sion and Relations of The United Presbyterian Church in the U.S.A.

**IBPFM**      **Independent Board for Presbyterian Foreign**  
**Missions (1958)** (2)  
 (Seisho Choro Kyokai)  
*Field Repr.:* Rev. Malcolm Frehn  
 Kita 18-jo, Higashi 1-chome, Sapporo-shi  
*Home Office:* 246 W. Walnut Lane, Philadelphia,  
 Pa., U.S.A.

**IFG**      **International Church of the Foursquare Gospel**  
 (4)  
 (Kokusai Fosukuea Kyodan Oizumi Fukuin  
 Kyokai)  
*Field Repr.:* Mr. Natsumi Takami  
 806 Higashi Oizumi, Nerima-ku, Tokyo (924-  
 0520)  
*Home Office:* International Church of the Four-  
 square Gospel, 1100 Glendale Boulevard, Los  
 Angeles, California, U.S.A.



*Chairman:* Mr. B. Godfrey Buxton

- JEF**                    **Japan Evangelistic Fellowship (1956)**                    2(2)  
*Director:* Mr. John H. Rhoads  
Box 225, Tokyo (0424-71-1527)  
*Home Office:* Box 99, Cedra Falls, Iowa, U.S.A.  
*Secretary:* Dr. Robert N. Bremner
- JEM**                    **Japan Evangelical Mission (1951)**                    45(35)  
(Nihon Dendo Fukuin Kyodan)  
*Field Director:* Mr. Bob Spaulding  
3, 4-chome, Shimonakajima, Nagaoka-shi, Nii-  
gata-ken (2-6329)  
*Home Office:* Box 640, Three Hills, Alberta,  
Canada  
*General Secretary:* Mr. Murray L. Dawson
- JEMS**                    **Japanese Evangelical Missionary Society**                    3(3)  
*Field Repr.:* Rev. Akira Hatori  
1433, 2-chome, Setagaya, Setagaya-ku, Tokyo  
(420-3166/8)  
*Home Office:* Japanese Evangelical Missionary  
Society, 112 No. San Pedro St., Los Angeles,  
Calif., U.S.A.  
*Executive Secretary:* Rev. Paul Nagano
- JFM**                    **Japan Faith Mission (1952)**                    10(8)  
(Kashihara Christian Center)  
*Director:* Mrs. Marie Hughes  
Box 9, Kashihara-shi, Nara-ken (07442-3587)  
*Home Office:* 880 Mise-cho, Kashihara-shi, Nara-  
ken  
*Secretary:* Victor K. Wine
- JFMM**                    **Japan Free Methodist Mission**                    10(3)  
(Nihon Jiyu Mesojisuto Kyodan)

*Field Repr.:* Rev. Elmer E. Parsons  
45, 1-chome, Maruyama-dori, Abeno-ku, Osaka  
(06-661-4661)

*Home Office:* Winona Lake, Indiana, U.S.A.

*Secretary:* Dr. Charles D. Kirkpatrick

**JGC**                      **Jesus' Gospel Church, Inc.**                      (2)  
(Iesu Fukuin Kyodan)

*Field Representative:* Yutaka Akichika  
1548 Shimohoya, Hoyamachi, Kitatama-gun, To-  
kyo (0424-61-9847)

**JGL**                      **Japan Gospel League (1950)**                      2(2)

*Field Repr.:* Rev. Edward G. Hanson  
56 Koyama Itakura-cho, Kita-ku, Kyoto-shi  
*Home Office:* c/o International Gospel League,  
1130 East Walnut St., Pasadena, Calif., U.S.A.  
91106

*President:* Rev. Howard T. Lewis

**JIM**                      **Japan Inland Mission (1949)**                      3(2)  
(Nippon Kaitaku Dendo Kyowai)

*Field Repr.:* Mr. Hugh Kennedy, 3 Higashi-  
hon-machi, Shimogamo, Sakyo-ku, Kyoto-shi  
(075-79-0050)

**JMHE**                      **Japan Mission for Hospital Evangelism (1958)**                      3(3)

*Field Repr.:* Mr. Neil (C.J.) Verwey  
242-3, Hanyuno, Habikino-shi, Osaka-fu (0729-  
55-1348)

**JMM**                      **Japan Mennonite Mission (1949)**                      28(22)  
(Nihon Menonaito Kyokai)

*Field Chm.:* Mr. Ralph Buckwalter  
Nishi 7 jo, Minami 17-chome, Obihiro-shi, Hok-



kaido (4-3282)

*Field Sec.:* Rev. Marvin Yoder

2 jo, 10-chome, Hiragishi, Sapporo-shi, Hokkaido  
(0122-81-1388)

*Home Office:* Mennonite Board of Missions and  
Charities, 1711 Prairie St., Elkhardt, Indiana,  
46515, U.S.A.

*Sècretary:* Mr. Wilbert Shenk

**JPM**                      **Japan Christian Presbyterian Mission (1949)**                      10(7)

(Nippon Kirisuto Choro Dendokai)

*Field Repr.:* Mr. Addison P. Soltau

96 Koyama, Kurume-cho, Kita-tama-gun, Tokyo  
(0424-71-2905)

*Home Office:* World Presbyterian Missions, 901  
N. Broom Street, Wilmington, Delaware,  
U.S.A.

*Secretary:* Rev. William A. Mahlow

**\*JRE**                      **Japan Rural Evangelism (Gospel Team)**

*Field Repr.:* Rev. R. G. Pontius

W-145, Tachikawa West Courts, Nakagami-  
machi, Akishima-shi, Tokyo (0425-4-0585)

**JRM**                      **Japan Rural Mission (1962)**                      4(3)

(Nippon Chiho Dendo Dan)

*Field Repr.:* Rev. J. P. Visser

Box 16, Saiki-shi, Oita-ken (2-2238)

*Home Office:* Box 1008, Parow-East, Cape Pro-  
vince, South Africa

*Secretary:* Miss T. Boshof

**LB**                      **Lutheran Brethren Mission of Japan (1949)**                      9(3)

(Ruteru Doho Kyokai)

*Field Repr.:* Rev. David Langager

8, Kami-cho, Narayama Motoshinmachi, Akita-shi, Akita-ken (2-4949)

*Home Office:* Lutheran Brethren Mission, Fergus Falls, Minn., U.S.A.

*Secretary:* Prof. C. Christianson

## LCA

**Japan Lutheran Missionaries Association of the Lutheran Church in America (1891) (89)**

(Nihon Fukuin Ruteru Kyokai)

*Field Repr.:* Rev. Dennis K. Koch

21, Sumiyoshi-cho, Ryuanji, Ukyo-ku, Kyoto-shi (075-45-5389)

*Home Office:* Board of World Missions of LCA, 231 Madison Ave., New York, N.Y. 10016, U.S.A.

*Secretary:* Mr. Robert Cunningham

*Executive Secretary:* Dr. Earl S. Erb (After October: Dr. Arne Sovik)

*East Asia Secretary:* Dr. David L. Vikner

## LEAF

**Lutheran Evangelical Association of Finland**

(1900) 22(14)

(Nihon Fukuin Ruteru Kyokai)

*Field Repr.:* Rev. Pentti Karikoski

2-23-2 Kobinata, Bunkyo-ku, Tokyo (941-7659)

*Home Office:* Lutheran Evangelical Association of Finland, Suomen Lutherilainen Evankeliumiyhdistys Malminkatu 12, Helsinki, Finland

*Secretary:* Rev. Toivo Rapeli

## LFCN

**Lutheran Free Church of Norway, Japan Mission**

(1950) 4(4)

(Kinki Fukuin Ruteru Kyokai)

*Field Repr.:* Rev. Rolf Godoy

49-2, Tori-machi, Tsu-shi, Mie-ken (05928-8-6246)

*Home Office:* Lutheran Free Church of Norway,  
China & Japan Mission, Kristian 4. gt. 15, Oslo,  
Norway

*Chairman:* Mr. Sigurd Reizer

*Secretary:* Rev. Ole Bjorn Hoiesen

- LM**                      **Liebenzeller Mission (1927)**                      29(23)  
(Liebenzeller Nihon Dendo Kai)  
*Field Chm.:* Mr. Ernst Vatter  
1933 Nakanoshima, Kawasaki-shi, Kanagawa-  
ken (044-91-2334)  
*Field Sec.:* Mr. Arthur Kunz  
*Home Office:* Bad Liebenzell, Wuerttemberg,  
West Germany

- MAR**                      **Marburger Mission**                      7(7)  
*Field Repr.:* Deaconess Karoline Steinhoff  
133-4, Aza Nishimatsumoto, Nishi-Hirano, Mika-  
ge-cho, Higashi Nada-ku, Kobe-shi (078-85-  
0146)  
*Headquarters in USA and Germany:* Liberty  
Corner Mission, Box 204, Liberty Corner, New  
Jersey, U.S.A.; Marburger Mission, (16)  
Marburg/Lahn, Stressmannstr, 25 Potsfach  
600, Hessen, West Germany  
*Director:* Rev. A. Pagel

- MBM**                      **Mennonite Brethren Mission (1950)**                      18(13)  
(Nihon Mennonite Brethren Kyodan)  
*Field Repr.:* Rev. Jonathan H. Bartel  
6-29 Soen, 1-chome, Ikeda-shi, Osaka-fu (0727-  
6-8710)  
*Home Office:* Hillsboro, Kansas  
*Secretary:* Mr. J. H. Epp

- MC(IBC)**                      **The Board of Missions of the Methodist Church,**

**Division of World Missions** 124(99)  
 (Nippon Kirisuto Kyodan)  
*Field Repr.:* Dr. John Skillman  
 6-20, Higashi 4-chome, Shibuya-ku, Tokyo (408-9204)  
*Home Office:* Room 1521, The Interchurch Center, 475 Riverside Drive, New York, 10027, N.Y., U.S.A.  
*Secretary:* Dr. Charles H. Germany

**MCCS**      **Mission Covenant Church of Sweden** (1950) 26(16)  
 (Nippon Seiyaku Kirisuto Kyodan)  
*Field Repr.:* Rev. Josef Röjas  
 5-3 Kitase, Fukuda-cho, Kurashiki-shi, Okayama-ken (0864-55-8783)  
*Home Office:* Tengergatan 8, Stockholm, Sweden  
*Secretary:* Rev. Arvid Stenstrom

**\*MEF**      **Missionary Evangelistic Fellowship** (2)  
*Field Repr.:* Mr. John H. Rhoads  
 769-3, Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (0424-71-1527)  
*Home Office:* Box 99, Cedar Falls, Iowa, U.S.A.  
*Secretary:* Dr.. Robert N. Bremner

**MJO**      **Mission to Japan Inc. Orphanage** (2)  
*Field Repr.:* Mr. Willis R. Hoffman  
 40, 5-chome, Tokugawa-cho, Higashi-ku, Nagoya-shi (052-94-4694)

**MM**      **Mino Mission** (1918) (3)  
*Supt.:* Miss Elizabeth A. Whewell  
 c/o Mino Mission, Tomidahama, Yokkaichi-shi, Mie-ken (96-0096)

- MS**           **Missions to Seamen** (4)  
(Nippon Seikōkai)  
*Chaplains* Rev. D. M. Jenkins  
194, Yamashita-cho, Naka-ku, Yokohama-shi  
(045-68-4654)  
*Home Office:* 4, Buckingham Palace Gardens,  
London, S.W.I., England
- MSCC**       **Missionary Society of the Anglican Church of**  
**Canada** (1912) 17(13)  
(Nippon Seikō Kai)  
*Field Repr.:* Rev. R. B. Mutch  
Nagoya Student Center, 260 Miyahigashi-cho,  
Showa-ku, Nagoya-shi (781-0165)  
*Home Office:* 600 Jarvis St., Toronto 5, Canada  
*General Secretary:* Rev. Canon A. H. Davis
- MSL**       **Japan Mission of the Lutheran Church—Missouri**  
**Synod** (70)  
(Nihon Ruteru Kyodan)  
*Field Repr.:* Rev. Richard Meyer  
c/o Tokyo Lutheran Center, 2-32, 1-chome Fuji-  
mi, Chiyoda-ku, Tokyo (261-5266/7)  
*Home Office:* 210 North Broadway, St. Louis,  
Mo. U.S.A. 63102  
*Executive Secretary:* Rev. Paul Strege
- \*MSWF**     **Missionary and Soul Winning Fellowship, Inc.** (2)  
(Toyo Roa Kirisuto Dendo Kyokai)  
*Field Repr.:* Rev. Ada Mable Coryell  
1132-1 Oaza Ichiba, Moroyama-machi, Iruma-  
gun, Saitama-ken  
*Home Office:* 350 E. Market, North Long Beach,  
California, U.S.A.  
*Secretary:* LaVeta Alwine

- MTJ**                      **Missions to Japan, Inc.**                      (2)  
                               (Kure Revival Center)  
                               *Field Repr.:* Rev. Ray Pedigo  
                               Box 8, Kure-shi, Hiroshima-ken (21-8904)  
                               *Home Office:* Box 101, Tulsa, Oklahoma, 74101,  
   U.S.A.  
                               *Secretary:* Rev. Jess L. Pedigo
- NAB**                      **North American Baptist General Mission in**  
**Japan (1951)**                      11(9)  
                               (Zai Nippon Hokubei Baputesuto Sogo Senkyo-  
   dan)  
                               *Field Repr.:* Rev. Fred G. Moore  
                               7-1, 1-chome Koda, Ikeda-shi, Osaka-fu  
                               *Home Office:* 7308 Madison St., Forest Park,  
   Illinois, U.S.A.  
                               *General Missionary Secretary:* Dr. Richard  
   Schilke
- NAV**                      **The Navigators (1951)**                      (10)  
                               (Kokusai Navigators)  
                               *Field Repr.:* Rev. Robert R. Boardman  
                               769-6, Kitahara, Minamizawa, Kurume-machi,  
   Kitatama-gun, Tokyo (0424-71-1588)  
                               *Home Office:* The Navigators, Colorado Springs,  
   Colo., U.S.A.  
                               *President:* Mr. Lorne Sanny
- NGM**                      **North German Mission**                      1(1)  
                               (Nihon Fukuin Lutheran Kyokai)  
                               *Field Repr.:* Miss Hanna Henschel  
                               217, Shimorenjaku, Mitaka-shi, Tokyo (0422-  
   43-3914)  
                               *Home Office:* 28 Bremen 2, Vahrer Str. 243,  
   Germany  
                               *Missions Direktor:* Pastor Erich Ramsauer

- NLL**      **New Life League (1954)**      8(8)  
(Shinsei Undo Kyorokukai)  
*Field Repr.:* Dr. Fred D. Jarvis  
1736 Katayama, Niiza-machi, Kita Adachi-gun,  
Saitama-ken (0424-71-1625)  
*Home Office:* New Life League, 7654 W. Berwyn  
Ave., Chicago, Illinois, 60656, U.S.A.
- NLM**      **Norwegian Lutheran Mission (1949)**      28(22)  
(Nishi Nippon Fukuin Ruteru Kyokai)  
*Field Repr.:* Rev. Kaare Boe  
8, 2-chome, Nakajima-dori, Fukuai-ku, Kobe-shi  
(078-22-3601)  
*Home Office:* Norwegian Lutheran Mission  
(Norsk Luthersk Misjonssamband) Grensen  
19, Osla, Norway  
*General Secretary:* Mr. Tormod Vaagen
- NMA**      **The Norwegian Mission Alliance (1950)**      (2)  
*Field Repr.:* Mr. Abraham Vereide  
1313, 2-chome, Shinden-cho, Ichikawa-shi, Chiba-  
ken  
*Home Office:* The Norwegian Mission Alliance,  
Munchsgt 9, Oslo, Norway  
*General Secretary:* Paul Walstad
- NMS**      **Norwegian Missionary Society (1950)**      24(18)  
(Kinki Fukuin Ruteru Kyokai)  
*Field Repr.:* Leif N. Salomonsen  
30, Teraguchi-cho, Nada-ku, Kobe-shi (078-85-  
2878)  
*Home Office:* Asylgt. 10, Stavanger, Norway  
*Secretary:* Rev. Johannes Skauge
- NTC**      **Next Towns Crusade (1957)**      (6)  
*Field Repr.:* Mr. Archie L. Alderson

44-3, Kawanishi-cho, Ashiya-shi, Kobe  
*Home Office:* 3015 Gainesborough, San Antonio,  
 Texas, U.S.A.

NTM      New Tribes Mission (1948)      13(8)

*Field Repr.:* Mr. George Bennett  
 431-1 Motojukugai, Ogimachiya, Irumashi, Saitama-ken

*Home Office:* Woodworth, Wisconsin, U.S.A.

*Chairman:* Kenneth J. Johnston

OBS      Open Bible Standard Churches, Inc.      (5)

(Nihon Open Bible Kyodan)

*Field Repr.:* Rev. Philard L. Rounds

2711 Kami Tsuruma Sagamihara-shi, Kanagawa-ken (0427-22-6984)

*Home Office:* 851 19th St, Des Moines, Iowa, U.S.A.

*Secretary:* O. Ralph Isbill

OBSF      The Oriental Bible Study Fellowship      (2)

*Field Repr.:* Mr. Marvin L. Fieldhouse

3704, Karuizawa-machi, Nagano-ken

OEA      Oakland Evangelistic Association      (2)

(Hokkaido Fukuin Dendo Kai)

*Field Repr.:* Rev. R. E. McNaughton

7-10, Hon-cho, Hakodate-shi, Hokkaido (0138-2-8883)

OM      The Orebro Mission (1949)      18(11)

(Kokusai Fukuin Senkyodan)

*Field Repr.:* Mr. David E. Hayman

49 Sawada, Tsukurimichi, Aomori-shi (01772-4-2745)

*Home Office:* O.M.F., 2 Cluny Road, Singapore,



10

*Secretary:* Mr. H. F. Rowe

- OMF**      **Overseas Missionary Fellowship** (1951)    74(61)  
*Field Repr.:* Rev. Helge Jansson  
254, Hiraoka-cho, Sakai-shi, Osaka-fu (0722-7-0367)  
*Home Office:* Skolgatan 11, Orebro, Sweden  
*Secretary for Foreign Missions:* Rev. Yngve Ydreborg
- OMS**      **The Oriental Missionary Society** (1901)    22(18)  
(Nihon Horinesu Kyodan)  
*Field Repr.:* Rev. Wesley L. Wildermuth  
1477, 1-chome, Megurita, Higashi Murayama-shi, Tokyo (0423-91-3071/2)  
*Home Office:* Box A, Greenwood, Indiana, U.S.A. 46142  
*President:* Dr. Eugene A. Erny
- OPC**      **Orthodox Presbyterian Church** (1938)      6(6)  
(Nippon Kirisuto Kaikakuha Kyokai)  
*Chairman:* Rev. R. Heber McIlwaine  
16-5 Shinhamma-cho, Fukushima-shi (02452-2-0587)  
*Home Office:* Committee on Foreign Missions, OPC, 7401 Old York Road, Philadelphia, Pa. 19126, U.S.A.  
*Secretary:* The Rev. John P. Galbraith
- PCC**      **The Presbyterian Church in Canada** (1927)    7(7)  
(Zainichi Daikan Kirisuto Kyokai)  
*Field Repr.:* Rev. H. Glen Davis  
2384-1 Kurosaki-cho, Oaza, Najima, Fukuoka (092-68-4538)  
*Home Office:* The Presbyterian Church in Cana-

da, General Board of Missions, 50 Wynford  
Drive, Don Mills, Ontario, Canada  
*Secretary*: Dr. E. H. Johnson

- PCGJ**      **Pentecostal Church of God in Japan**      (4)  
(Nihon Pentekosute Kami no Kyokai Kyodan)  
*Field Repr.*: Rev. R. A. Meenk  
2142 American Village, Sayama-shi, Saitama-ken
- PCM**      **Phildelphia Church Mission (1948)**      9(2)  
(Fuiraderufia Kyokai)  
*Field Repr.*: Rev. Harold N. Hestekind  
205, Ozato-cho, Honmoku, Yokohama-shi (045-  
62-0888)  
*Home Office*: Philadelphia Church, 7704 24th  
Ave. N. W., Seattle, Washington, U.S.A.  
98107  
*Secretary*: Rev. Roy Johnson
- PCUS**      **Japan Mission of the Presbyterian Church in the**  
**United States (1885)**      66(56)  
Associate Member of the Interboard Committee  
for Christian Work in Japan  
(Nippon Kirisuto Kyodan and Nihon Kirisuto  
Kaikakuha Kyokai)  
*Mission Secretary*: Miss Margaret Archibald,  
Smythe Hall, Kinjo College, Omori-cho, Mori-  
yama-ku, Nagoya-shi (0560-79-3053)  
*Field Repr. for IBC*: Rev. Woodward Morriss  
*Home Office*: Box 330, Nashville, Tenn., 37202,  
U.S.A.  
*Area Secretary for Far East*: Dr. James A.  
Cogswell
- PEC**      **Protestant Episcopal Church in the U.S.A.**      (40)  
(Nippon Seikōkai)

*Field Repr.:* Rev. Kenneth E. Heim  
 48, 10-chome, Aoyama Minami-cho, Akasaka,  
 Minato-ku, Tokyo (408-3435/6)  
*Home Office:* Episcopal Church Center, 815  
 Second Ave., New York, N.Y. 10017, U.S.A.  
*Director:* The Rt. Rev. Stephen F. Bayne, Jr.

**PEC(IND)** Independent-Protestant Episcopal Church in  
 U.S.A. (7)

**PF** The Pilgrim Fellowship (1951) 2(2)  
 (Independent Bible Church)  
*Field Repr.:* Rev. Wilbur Lingle  
 112 Aza Obari, Oaza Takabari, Itaka-cho, Chiku-  
 sa-ku, Nagoya-shi (052-701-1072)

**RCA(IBC)** Board of World Missions of the Reformed Church  
 in America (1859) 33(26)  
 (Nippon Kirisuto Kyodan)

*Field Repr.:* Mr. Ronald Korver, 843, 1-chome,  
 Higashi-cho, Koganei-shi, Tokyo (0423-81-  
 7374)

*Home Office:* Room 1834, The Interchurch Cen-  
 ter, 475 Riverside Drive, New York, N.Y.  
 10027, U.S.A.

*Secretary:* Dr. J. J. Thomas

**\*RF** Revival Fellowship (2)

*Field Repr.:* Rev. William E. Schubert  
 2163 Karuizawa, Nagano-ken (02764-2302)  
*Home Office:* 942 N. Jackson St., Glendale, Calif.,  
 91207, U.S.A.

*President:* Mr. Fred Ross

**RPM** The Reformed Presbyterian Mission in Japan  
 (Nippon Kaikaku Choro Kyokai)

*Chairman:* Rev. Gene W. Spear

c/o R. P. Mission, Box 589, Kobe Port (078-41-3175)

*Home Office:* 502 Second Ave., Eastvale Beaver Falls, Pa. 15010, U.S.A.

*Secretary:* Rev. R. A. Henning

**RSF**            **Japan Committee of the Philadelphia Yearly Meeting of the Religious Society of Friends** (1887) (3)

(Kirisuto Yukai Nippon Nenkai)

*Field Repr.:* Fumiye Miho

c/o Friends Center, 14, 1-chome, Mita Daimachi, Minato-ku, Tokyo (451-0804)

*Home Office:* 1515 Cherry St., Philadelphia, Pa. 19102, U.S.A.

*Secretary:* Sylvan Wallen

**SA**            **The Salvation Army** (11)  
(Kyusei Gun)

*Field Repr.:* Commissioner Koshi Hasegawa

17, 2-chome, Kanda Jimbo-cho, Chiyoda-ku, Tokyo (263-7311/5)

**SAM**            **Swiss Alliance Mission** 9(9)

*Field Repr.:* Mr. Paul Schär, Sumiyoshi, Ryotsu-shi, Niigata-ken (02592-2013)

*Home Office:* Schweizer Allianz-Mission, St. Georgen-strasse 23, Winterhur, Switzerland

*Secretary:* Mr. Eugen Schmidt

**SAMJ**            **Swedish Alliance Mission in Japan** (1950) 20(19)  
(Nippon Domei Kirisuto Kyodan)

*Field Repr.:* Mr. Ake Lönander

139, 5-chome, Iga-cho, Oazaki-shi, Aichi-ken (0564-22-6760)

*Home Office:* Swedish Alliance Mission, Box

1293, Jonkoping 1, Sweden  
*Secretary for Foreign Mission:* Mr. Erik Wiberg

- SB**                    **Southern Baptist Convention Foreign Mission Board**                    137(100)  
 (Nippon Baputesuto Renmei)  
*Chairman:* Dr. Robert H. Culpepper  
 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo  
 (351-2166)  
*Home Office:* Southern Baptist Convention Foreign Mission Board, 3806 Monument Ave., Richmond, Va., U.S.A.  
*Executive Secretary:* Dr. Baker James Cauthen
- SBM**                    **Swedish Baptist Mission (1951)**                    6(5)  
 (Nihon Baputesuto Domei)  
*Field Repr.:* Mr. Martin Jansson  
 93-11 Shimoikeda-cho, Kitashirakawa, Sakyo-ku, Kyoto (075-79-7482)  
*Home Office:* Norrtullsgatan 10, Stockholm, Sweden  
*Secretary:* Rev. Sven Ohm
- \*SCD**                    **Scandinavian Christian Doyukai**                    (8)  
 (Nippon Kirisuto Doyukai)  
*Field Repr.:* Rev. Harry Thomsen  
 Shinreisan, Misawa, Yamazaki, Fukuroi-shi, Shizuoka-ken (Shizuoka-ken no Okazaki 120)  
*Home Office:* Elisenbergveien 6, Oslo, Norway  
*Secretary:* Rev. Notto N. Thelle
- SDA**                    **Japan Union Mission of Seven day Adventists (1896)**                    20(20)  
 (Nippon Rengo Dendo Bukai)  
*Field Repr.:* Mr. W. T. Clark  
 Box 7, Hodogaya-Nishi, Yokohama-shi (Office:

045-95-2421; Home: 045-95-2223)

*Home Office:* Takoma Park, Washington, D.C.,  
U.S.A.

*Secretary:* N. W. Dunn

**SEAM**                      **Swiss East Asia Mission** (7)

(Nippon Kirisuto Kyodan)

*Field Repr.:* Dr. Werner Kohler

10 Shogoin Higashimachi, Sakyo-ku, Kyoto-shi  
(075-77-2437)

*Home Office:* Webereistr. 31. Adliswil/ZH,  
Switzerland

**SEMJ**                      **Swedish Evangelical Mission in Japan (1951)**  
8(5)

*Field Repr.:* Mr. Edvin Bohlin

273-33, Aza Raiba, Noboribetsu-cho, Horobetsu-  
gun, Hokkaido (Horobetsu 014382-2310)

*Home Office:* Brunnsgatan 4, III, Stockholm,  
Sweden

*Secretary:* Mr. Paul George Svensson

**SEOM**                      **Swedish Evangelical Orient Mission (1950)** 8(6)

*Field Repr.:* Rev. Eric Malm

30-7 Motoshiro-cho, Fujinomiya-shi, Shizuoka-  
ken (05442-4566)

*Home Office:* Svenska Missionen: Kinaoch Japan.  
Drottninggatan 55, Stockholm, Sweden

*Secretary:* Mr. Eskil Olofsson

**SFM**                      **Swedish Free Mission** (26)

(Jun Fukuin Kyokai)

*Field Repr.:* Mr. Bo Josnson

122, 2-chome, Iwama-cho, Hodogaya-ku, Yoko-  
hama-shi (045-33-0643)

- SOM**      **Slavic and Oriental Mission (1956)**      2(2)  
(Akashi Gospel Center)  
*Field Repr.:* Mr. Kinichiro James Endo  
Box 790, CPO Tokyo (252-6778)  
*Home Office:* Box 6228, TE ARO., Wellington,  
New Zealand  
*Secretary:* Mr. Charles R. Bilby
- SSJE**      **Society of St. John the Evangelist (Circa 1930)**      (4)  
(Nippon Seikokai)  
*Superior:* The Rev. David W. H. Clayton, SSJE  
7-12, 2-chome, Hikawadai, Kurume-machi, Kita-  
tama-gun, Tokyo (0424-71-0175)  
*Home Office:* 980 Memorial Drive, Cambridge,  
Mass., 02138, U.S.A.
- TBC**      **Tokyo Bible Center (Baptist) (1950)**      2(2)  
(Tokyo Seisho Senta)  
*Field Repr.:* Timothy Pietsch  
Meguro P.O. Box 20, Tokyo (717-0746/5147)  
*Home Office:* Marquette Manor Baptist Church,  
6001 S. California Ave., Chicago, Illinois,  
60629, U.S.A.  
*Secretary:* Pastor Wayne Van Gelderen
- TEAM**      **The Evangelical Alliance Mission (1891) 153(122)**  
(Nippon Domei Kirisuto Kyodan)  
*Field Repr.:* Rev. Verner K. Strom  
15-15, 3-chome, Daisawa, Setagaya-ku, Tokyo  
(421-3442)  
*Home Office:* 2500 N. Main St., Box 969, Whea-  
ton, Illinois, 60187 U.S.A.  
*Gen. Dir.:* De Vernon Mortenson
- TEC**      **Tokyo Evangelistic Center (1959)**      6(4)

(Tokyō Fukuin Senta)

*Field Repr.:* Mr. Charles Corwin

2-30, 6-chome, Higashi Fushimi, Hoya-shi, Tokyo  
(0424-61-4620)

*Home Office:* Box 4, Sierra Madre, California,  
U.S.A.

*Secretary:* Mrs. Richard Browning

*Treasurer:* Mr. Richard Browning

**UCBWM  
(IBC)**

**United Church Board for World Ministries 63(52)**  
Member of the Interboard Committee for Chris-  
tian Work in Japan

(Nippon Kirisuto Kyodan)

*Field Repr.:* Mr. William Kroehler

16-16, 1-chome, Oji-Honcho, Kita-ku, Tokyo (900-  
4801)

*Home Office:* 16th Floor, The Interchurch Center,  
475 Riverside Drive, New York 10027, N.Y.,  
U.S.A.

*Secretary:* Rev. Paul R. Gregory

Member of the Interboard Committee for  
Christian Work in Japan

**UCC(IBC)**

**Board of World Mission of the United Church of  
Canada** 32(22)

(Nippon Kirisuto Kyodan)

*Field Repr.:* Miss Enid M. Horning

Ryogoku, Tomisato-mura, Imba-gun, Chiba-ken  
(047634, ext. 55)

*Home Office:* The United Church House, 85 St.  
Clair Ave., East Toronto 7, Canada

*Secretary:* Rev. E. F. Carey

**UCMS(IBC) Division of World Mission of the United Chris-  
tian Mission Society (Disciples of Christ) (1883)**  
15(13)



(Nippon Kirisuto Kyodan)

Member of the Interboard Committee for Christian Work in Japan

*Field Repr.:* Miss Daisy Edgerton

6-8, 1-chome, Oji Honcho, Kita-ku, Tokyo (Home 900-5262; School 828-2277)

*Home Office:* 222 South Downey Ave., Indianapolis, Indiana, 46207, U.S.A.

*Exec. Sec. for the Department of East Asia:* Dr. Joseph M. Smith

# UMI

Universal Missions, Inc. (AG Associate)

(Nippon Assemblies of God Kyodan)

*Field Repr.:* Miss Jewel Price

c/o AG Office, 430-1, 3-chome, Komagome, Toshima-ku, Tokyo

# UPC (IBC)

Commision on Ecumenical Mission & Relations of  
United Presbyterian Church in the United States  
of America 50(36)

(Nippon Kirisuto Kyodan)

Member of the Interboard Committee for Christian Work in Japan

*Field Repr.:* Dr. James Phillips

1348 Osawa, Mitaka-shi, Tokyo (0422-43-6194)

*Home Office:* Room 932, The Interchurch Center,  
475 Riverside Drive, New York, N.Y., 10027,  
U.S.A.

*Secretary:* Rev. L. Newton Thurber

# UPCM

United Pentecostal Church Missionaries (1952)  
10(6)

(Unaito Pentecosute Kyokai)

*Field Repr.:* Mr. Claude M. Thompson

365 Motoyama-cho Kamigamo, Kita-ku, Kyoto-shi (075-79-4887)



*Secretary:* Mrs. Ethel F. Friend

- WGM**      **World Gospel Mission (1952)**      4(4)  
(Immanuel Sogo Dendo Dan)  
*Field Repr.:* Rev. David A. Kuba  
20 Nakamaru-cho, Itabashi-ku, Tokyo (955-5497)  
*Home Office:* Box 949, Marison, Indiana, 46952, U.S.A.  
*Secretary:* Dr. Harold M. Good
- WH**      **World Harvesters, Inc.**      2(2)  
(Honda Crusade)  
*Field Repr.:* Mr. Abram K. Miller  
63 Ichinotani-cho, 2-chome, Suma-ku, Kobe-shi (078-71-1133)  
*Home Office:* Box 333, Tacoma, Washington, U.S.A.  
*Director:* Mr. Eddie Karnes
- WMC**      **World Missions to Children (1952)**      9(8)  
(Kirisuto Fukuin Kyokai)  
*Field Repr.:* Phares Huggins  
113 Shiratake-cho, Sasebo-shi, Nagasaki-ken (09562-2-2434)  
*Home Office:* Box 1048, Grants Pass, Oregon, U.S.A.  
*Secretary:* Mrs. Thelma Peck
- WMF**      **Wiedenest Missionary Fellowship (1965)**      4(4)  
*Field Repr.:* Mr. Samuel Pfeifer  
7 Ken-machi, Ibigawa-cho, Ibi-gun, Gifu-ken (-0857)  
*Home Office:* Bibelschule 5281 Wiedenest Bez, Köln, West Germany  
*Secretary:* Mr. Fritz Stute

- WRBCMS**      **Walworth Road Baptist Church Missionary Society** (1)  
*Field Repr.:* Miss Florence E. Penny  
 467 Oaza Ai, Ibaraki-shi, Osaka-fu (0726-43-6979)
- WRPL**        **World Revival Prayer League, Inc.** (3)  
 (Megumi Fukuin Kyokai)  
*Director:* Rev. Mrs. Margaret K. Ross  
 5-7, 1-chome, Azuma-bashi, Sumida-ku, Tokyo (622-5248)  
*Home Office:* 234 Park Entrance Drive, Pittsburgh, Pa., U.S.A.  
*Secretary:* Mrs. Effie Street
- WUMS**        **Woman's Union Missionary Society (1871)** 9(9)  
*Field Repr.:* Mr. Keith C. Lee  
 221 Yamate, Naka-ku, Yokohama-shi (045-64-3993)
- WV**            **World Vision, Inc.** (2)  
*Field Repr.:* Rev. Joe R. Gooden  
 Box 405, Tokyo or c/o Gakusei Kirisutokyo Kaikan, 2-1, Kanda Surugadai, Chiyoda-ku, Tokyo (292-7604/5)  
 World Vision, Inc., 919 Huntington Drive, Monrovia, Calif., 91016, USA  
*President:* Dr. Bob Pierce
- YMCA**        **International Committee National Council YMCA's of USA and Canada** 1(1)  
 (Nihon YMCA Domei)  
*Field Repr.:* Mr. A. Delmar Wedel  
 13-10, 2-chome, Fujimi, Chiyoda-ku, Tokyo (263-0941/4)  
*Home Office:* International Committee YMCA's, 291 Broadway, New York, 10007, U.S.A.

## 4. LIST OF MISSIONARIES

\* Indicates no reply was received to a request for information and thus the entry may be in error.

### A

**Aamodt, Rev. and Mrs. Conrad, (Vavi), 1951, ALC—45-7, 2-chome, Tama-machi, Fuchu-shi, Tokyo (0423-61-3815)**

東京都府中市多磨町 2 丁目 45-7  
アーモット

**Abrahams, Mr. and Mrs. Douglas J., (Olga), 1952, OMF—Furlough to August, 1968—c/o OMF Newington Green, London, N-16, England**

**Adams, Rev. and Mrs. Evyn (Joy), 1951, IBC (MC)—Leave of Absence—1740 Prince Albert Drive, Riverside, California**

**Adams, Mr. and Mrs. Willis, (Bernadine), 1950 TEAM—4-18, 5-chome, Sakuradai, Nerima-ku, Tokyo (991-**

2448)

東京都練馬区桜台 5 丁目 18-4

アダムス

**Ahtonen, Miss Hilda, 1962, LEAF—Furlough, June 1967—Sept. 1968**

**Akichika, Rev. and Mrs. Yutaka, JGC—1548 Shimohoya, Hoya-machi, Kitatama-gun, Tokyo (0424-61-9847)**

東京都北多摩郡保谷町下保谷  
1548

アキチカ

**Alderson, Rev. and Mrs. Archie Lee, 1957, NTC—44-3, Kawanishi-cho, Ashiya-shi, Hyogo-ken**

芦屋市川西町 44-3

アルダーソン

**Alice, Sister Lorraine, PEC-IND—Community of the Transfiguration, 95 Tamade Shimizu, Odawara, Sendai-shi (0222-34-6866)**

仙台市小田原玉出清水 95 アリス

Allen, Rev. D.E., 1962, SSJE  
St. Michael's Monastery,  
Oyama City, Tochigi-ken

栃木県小山市

セントミカエル修道院 アレン

Allen, Mr. and Mrs. Philip,  
(Jean), 1953, TEAM—3460  
Yawata-cho, Kannonji-shi,  
Kagawa-ken

香川県観音寺市八幡町 3460

アレン

Allen, Miss Mary Jane, 1966,  
IBC (UCBWM)—Iris Apart-  
ment #1 1 Azabu Takiya-  
cho, Minato-ku, Tokyo (451-  
9464)

東京都港区麻布滝谷町1 アイリス  
アパート アレン

Allen, Rev. and Mrs. Shelton,  
(Dorothy), 1952, FEGC—7-  
5, 1-chome, Kiyosumi-cho,  
Utsunomiya-shi, Tochigi-ken

栃木県宇都宮市清澄町 1-7-5

アレン

Allen, Miss Thomasine, 1915,  
ABFMS—Kuji Christian  
Center, Kuji-shi, Iwate-ken  
(4169)

岩手県久慈市

クリスチャン センター アレン

Allum, Miss Iris, 1951, IBC  
(MC)—75 Okada-machi,

Kumamoto-shi (0963-64-  
4685)

熊本市岡田町 75

アラム

Almroth, Mr. and Mrs. Harald,  
1951, SFM—27-3, 1-chome,  
Morino, Machida-shi, Tokyo  
(0427-22-4317)

東京都町田市森野 1 丁目 27-3

アームローズ

Alsdorf, Mr. Frederic W.,  
1966, LCA—1306 Katano  
Honmachi, 4-chome, Koku-  
ra-ku, Kita-Kyushu-shi, Fu-  
kuoka-ken (093-52-6925)

北九州市小倉区片野本町 4-1306

アルスドルフ

Althouse, Miss Sue, 1955, IBC  
(UPC)—c/o Mrs. M. Kamei,  
4-6, 1-chome, Heiwadori,  
Matsuyama-shi, Ehime-ken  
(Yobidashi c/o Sasaki 0899-  
2-9691)

松山市平和通 1 丁目 4-6 亀井方

アルトハウス

Amos, Rev. aid Mrs. Richard  
E., (Judith), 1967, OMS—  
1190 Karuizawa-machi, Ki-  
tasaku-gun, Nagano-ken

長野県北佐久郡軽井沢町 1190

アモス

Andaas, Mr. and Mrs. Arnfinn,

(Hildur), NLL—1736 Katakayama, Niiza-machi, Kita Adachi-gun, Saitama-ken (0424-71-1625)

埼玉県北足立郡新座町片山 1736  
アンドース

Anderson, Rev. and Mrs. D. W., (Vera), 1960, MSCC—c/o Seikokai Shingakuin, 8, 2-chome, Tamagawa Nakamachi, Setagaya-ku, Tokyo (701-0575/6)

東京都世田谷区玉川中町 2 丁目 8  
聖公会神学院内 アンダーソン

Anderson, Miss Irene, 1928, IBC (EUBB—Pre-retirement furlough, October 1967

Anderson, Rev. and Mrs. Kenneth F., (Pat), JFM—Furlough, May 1966 to 1968—6446 No. San Gabriel Blvd., San Gabriel, California, 91775

Anderson, Miss Mildred, 1951, JEM — Furlough — 19507 73rd Place N.E., Bothell 4, Washington 98011, D.C. U.S.A.

Anderson, Miss Myrtle, 1951, IND — Christian Student Center, 6-3, 1-chome, Asagaya-Minami, Suginami-ku,

Tokyo (311-8936)

東京都杉並区阿佐ヶ谷南 1 丁目  
6-3 アンダーソン

Anderson, Miss Yvonne, 1962, NAV—769-6 Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (982-8649)

東京都北多摩郡久留米町南沢北  
原 769-6 アンダーソン

Anderson, Mr. and Mrs. Evert, (Maria), SFM—339, Takabatake-cho, Kofu-shi, Yamanashi-ken (0552-3-6335)

山梨県甲府市高畑寺 339  
アンダーソン

Anderson, Miss Hjördis, SBM—637 Shinzaike, Himeji-shi (0792-23-2052)

姫路市新座池 637  
アンダーソン

Andersson, Miss Thali, 1951, SAMJ—80, Azumada-cho, Toyohashi-shi, Aichi-ken (0532-54-8355)

愛知県豊橋市東田町 80  
アンダーソン

Anspach, Rev. and Mrs. P. Parker, Jr., (Miriam), 1950, LCA—27, Nobori-uchimachi, Shugakuin, Sakyo-ku, Kyo-

- to-shi (075-78-4682)  
京都市左京区修学院登内町 27  
アンスパック
- Anthony, Miss Janet, 1964,  
IBC (UCBWM)—60 Kozen-  
ji-dori, Sendai-shi (0222-22-  
7439)  
仙台市光禅寺通 60  
アンソニー
- Archer, Mr. and Mrs. Sam,  
(Manda), 1952, TEAM—  
1603 Omiya-cho, Suginami-  
ku, Tokyo (311-0204)  
東京都杉並区大宮町 1603  
アーチャー
- Archibald, Miss Margaret,  
1928, IBC (PCUS)—Smythe  
Hall, Kinjo College, Omori-  
cho, Moriyama-ku, Nagoya-  
shi (0560-79-3053)  
名古屋市守山区大森町 金城学院  
スマイス寮 アーチボルド
- Ariga, Rev. and Mrs. Paul  
Kiichi, (Yoshiko), WH —  
5-6, 3-chome Tsurumaki-cho,  
Setagaya-ku, 80kyo (03-  
296-5006)  
東京都世田谷区弦巻町 3 丁目 5-6  
アリガ
- Arnesen, Rev. and Mrs. Jacob,  
(Olaug), 1954, PCM—Fur-  
lough
- Ashbaugh, Miss Lucinda, 1964,  
LCA—Canadian Academy,  
4-73 Nagamineyama, Nada-  
ku, Kobe (078-86-7528)  
神戸市灘区長峰山 4-73  
カナダ アカデミー  
アッシュボー
- Askew, Rev. and Mrs. D. Cur-  
tis, (Mary Lee), SB—1535,  
3-chome, Asahi-machi, Fu-  
chu shi, Tokyo 0423-61-  
9170)  
東京都府中市朝日町 3-1535  
アスキュウ
- Aspberg, Mrs. Ingrid, 1950,  
SEOM—15-141 Ohito-machi,  
Tagata-gun, Shizuoka-ken  
(0558-72-1091)  
静岡県田方郡大仁町 15-141  
アスベルブ
- Asserhed, Miss Karin, 1964,  
MCCS—Ajino, Kojima-shi  
Okayama-ken (72-2024)  
岡山県児島市味野  
アセルヘード
- Astalos, Rev. and Mrs. Ronald,  
(Kimiko), 1962, MSL—Fur-  
lough from August 1967
- Attaway, Mr. and Mrs. Ken-  
neth N., (Ruth M.), 1952/  
54, CEF—1599 Higashi-  
kubo-Kamiarai, Tokoro-



- zawa-shi, Saitama-ken  
(0429-22-4076)  
埼玉県所沢市東久保上新井 1599  
アタウエイ
- Atteberry, Rev. and Mrs. Dudley, (Kathy), 1962, IND—  
Box 64, Wakkanai, Hokkaido  
(Wakkanai 3104)  
北海道稚内郵便局私書箱 64  
アタベリー
- Atwood, Rev. and Mrs. James E., (Roxana), 1965, IBC  
(PCUS3—c/o SCF 30 Shinanomachi Shinjuku-ku, Tokyo (351-2432)  
東京都新宿区信濃町30  
学生キリスト教友愛会気付  
アトウッド
- Auchenbach, Miss Louise, 1957, IBC (UCBWM)—Furlough from July 1967 to March 1968: c/o UCBWM—16th Floor, 475 Riverside Drive, New York, U.S.A.
- Autio, Miss Kerttu, 1960, FFFM—91 Higashi Tennocho, Okazaki, Sakyo-ku, Kyoto-shi  
京都市左京区岡崎東天王町 91  
アウティオ
- Autio, Mr. and Mrs. Onni Rikhard (Saara Mirjami), 1956, FFFM—91 Higashi Tennocho, Okazaki, Sakyo-ku, Kyoto-shi  
京都市左京区岡崎東天王町 91  
アウティオ
- Auw, Rev. and Mrs. Hugh C., (Helen), 1951, MSL—14, Miyanomori, Kotoni-cho, Sapporo-shi (0122-63-9567)  
札幌市琴似町宮ノ森 14  
オウ
- Axelsson, Miss Alva, SFM—Furlough, Filadefiakyrkan, Vireda, Sweden
- Axelsson, Mr. and Mrs. Goesta, (Märta), SFM—Gotemba Jun Fukuin Kyokai, Gotemba, Shizuoka-ken (0550-2-2872)  
静岡県御殿場市 御殿場 純福音教会  
アクセルソン
- Axelsson, Miss Mary, SAMJ—3871-1 Yamahigashi, Tenryu-shi, Shizuoka-ken (0539-2-3570)  
静岡県御殿場市 御殿場純福音教会  
アクセルソン
- Ayabe, Rev. and Mrs. Henry, (Lorraine), 1955, FEGC—Furlough, March 1967

## B

**Bacon, Rev. and Mrs. Dexter**  
(Shirley), 1965, IND (Bap-  
tist)—2-ku, Kogushi, Ube-  
shi, Yamaguchi-ken  
山口県宇部市小串2区

ベーコン

**Bahler, Miss Margrit**, 1952,  
OMF—Minami 1-chome, Hi-  
gashi 2-jo, Sunagawa-shi,  
Hokkaido

北海道砂川市東2条南1丁目

ベーラー

**Baker, Miss Elsie M.**, 1924,  
CMS—Retired—Poole Gaku-  
in, 5-chome, Katsuyama-  
dori, Ikuno-ku, Osaka-shi  
(06-741-7005)

大阪市生野区勝山通5丁目

プール学院内

ベーカー

**Baker, Mrs. Myrtle**, WRPL—  
214 Shimohoya, Hoya-machi,  
Kitatama-kun, Tokyo

東京都北多摩郡保谷町下保谷214

ベーカー

**Baldwin, Rev. and Mrs. Wal-  
ter P.**, (Clare), 1950 IBC  
(PCUS)—Furlough 1966-67

**Baldwin, Rev. and Mrs. W.W.**  
(Eleanor), MSCC—882, 3-  
chome, Senda-machi, Hiro-

shima-shi (0822-4-5775)

広島市千田町3-883

ボールドウィン

**Ballantyne, Miss Mary**, 1936,  
WUMS—221 Yamate-cho,  
Naka-ku, Yokohama-shi  
(045-64-3993)

横浜市中区山手町221

バレンタイン

**Bandel, Miss Elizabeth**, 1953,  
IBC (MC)—Ochiai, Miyano-  
dai, Oyama-cho, Sunto-gun,  
Shizuoka-ken

静岡県駿東郡小山町落合宮ノ台

バンデル

**Banks, Captain and Mrs. Wil-  
liam**, (Muriel), 1957, SA—  
41-8, 1-chome Wada, Sugi-  
nami-ku, Tokyo (263-7311)

東京都杉並区和田1丁目41-8

バンクス

**Barber, Miss Desley**, 1954,  
OMF—c/o Takuhoku-so(  
Higashi 6, Kita 22, Sapporo-  
shi, Hokkaido

北海道札幌市北22東6 拓北荘

**Barclay, Miss Sarah**, 1966,  
CLC—Teramachi, Imade-  
gawa Sagaru, Kamikyo-ku,  
Kyoto-shi (075-23-3967)

京都市上京区今出川下ル寺町

バークレイ

- Barker, Rev. and Mrs. Richard**, (Barbara), 1964, WMG—4-16, 1-chome Midori-cho, Koganei-shi, Tokyo (0423-81-6342)  
東京都小金井市緑町 1-4-16  
バルカー
- Barker, Rev. and Mrs. Robert S.**, (Kiyoko), 1947, 1954, IBC (UPC) — Furlough 1967-68
- Barksdale, Rev. John O.** (Th. D.) and Mrs. Virginia, 1951, LBC (PCUS)—Furlough 1967-68
- Barnes, Mr. W. Glenn**, 1961, IND—5562, Ohinata, Nakakaruizawa, Nagano-ken (7208—Ryokan next door)  
長野県中軽井沢大日向 5562  
バーンズ
- Barnett, Mr. and Mrs. H. DeWitt**, (Rebecca), 1965, AFSC—2-41, 1-chome Higashi Gotanda, Shinagawa-ku, Tokyo (441-5903)  
東京都品川区東五反田 1丁目 2-41  
バーネット
- Barnhart, Miss Esther P.**, 1951, LCA—320, Kuwamizuchō, Kumamoto-shi (0963-64-1981)
- 熊本市神水町 320  
バンハート
- Barns, Mr. and Mrs. A. Donald**, (E. Fay), 1960, 1962, WEC—Furlough: c/o 48 Woodside Ave., Strathfield N.S.W., Australia
- Bartel, Rev. and Mrs. Jonathan H.**, (Alice), 1952, MBM—6-29 Soen, 1-chome Ikedashi, Osaka-fu (0727-6-8710)  
大阪府池田市荘園 1丁目 6-29  
バーテル
- Barthold, Mr. and Mrs. Stanley**, (Mary), 1956, TEAM—Furlough from February 1967
- Bascom, Mr. and Mrs. Gilbert E.**, (Maxine), 1950, IBC (MC)—Furlough: 5529 Linden Shawnee Mission, Kansas 66205, U.S.A.
- Bascom, Mr. and Mrs. M. T.**, (Dorothy), 1964, SDA—11 Nakajima-dori, 3-chome, Fukiiai-ku, Kobe (078-220-5537)  
神戸市葦合区中島通 3-11  
バスコム
- Baskerville, Rev. and Mrs. David**, (Inez), 1964, LCA—117,

Shinoyama-cho 2-chome,  
Kurume-shi, Fukuoka-ken  
09422-2-4972)

福岡県久留米市篠山町 2-117

パスカルヴィル

Batek, Miss Joyce, 1960, NAB  
—Sakae Apartments, 13-50,  
Ozono-cho, Tsu-shi, Mie-ken  
(8-6579)

三重県津市大園町 13-50

さかえアパート内 バチック

Bauer, Dr. C.L. (M.D.), and  
Mrs. Myrna, 1966, SDA—17,  
3-chome Amanuma, Sugi-  
nami-ku, Tokyo (392-6151)

東京都杉並区天沼 3-17

ボーエル

Bauman, Rev. and Mrs. Elmer,  
(Carol), 1953/1952, JEM—  
Kashiwazaki Seisho Gakuin,  
Kujiranami-machi, Kashiwa-  
zaki-shi, Nagaoka-shi, Nii-  
gata-ken (02582-2-6329)

新潟県柏崎市鯨波町 聖書学院内

ボーマン

Baynes, Rev. and Mrs. Simon  
H., (Caroline I), 1963, CMS  
—c/o Matsue Christ Church,  
273 Kitadono-cho, Matsue-  
shi

松江市北殿町 273 松江基督教会  
内

ベインズ

Beabout, Miss Florence, 1950,  
CBFMS—50 Shin-machi,  
Namie Machi, Futaba-gun,  
Fukushima-ken

福島県双葉郡浪江町新町 50

ビーボート

Beavan, Miss Dorothy, 1959,  
OMF—5-chome, 7-jo, Miso-  
no, Sapporo-shi, Hokkaido

札幌市美園 7 条 5 丁目

ビーバン

Beck, Mr. and Mrs. Carl, (Es-  
ther), 1949, JMM—1-18, 2-  
chome Honan-cho, Sugi-  
nami-ku, Tokyo (03-311-  
4277)

杉並区方南町 2 丁目 1-18

ベック

Beck, Mr. and Mrs. Gotthold,  
(Minchen), 1956, IND—9-  
11, 4-chome Honcho, Kichi-  
joji, Musashino-shi, Tokyo  
(0422-22-2016)

東京都武蔵野市吉祥寺本町 4 丁

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ベック

Becker, Miss Blanche, 1954,  
EFCM—34 Sandan Naga-  
machi, Matsugasaki Sakyo-  
ku, Kyoto

京都市左京区松ヶ崎三反長町 34

ベッカー

Beckman, Rev. and Mrs. David

- L., 1955, NTM—Furlough:  
2725 Dohr St., Berkeley,  
California, U.S.A.
- Beckman, Mr. and Mrs.**  
George, (Ethel), 1949, CnC  
—97, Kamizono-cho, Koyo-  
en, Nishinomiya-shi Hyogo-  
ken  
兵庫県西宮市甲陽園上園町 79  
ベックマン
- Beckon, Mr. and Mrs. Gifford,**  
(Madge), 1949, IND—633  
Shimo Kotori, Takasaki-shi,  
Gumma-ken (2-4217)  
群馬県高崎市下小鳥 633  
ベックン
- Bee, Mr. and Mrs. William,**  
(Barbara May), 1926, JEB  
—Furlough: c/o Japan  
Evangelistic Band, 26 Wood-  
side Park Road, London, N.  
12, England
- Beecken, Rev. and Mrs. Her-**  
bert J., (Dorothy), 1950,  
IBC (UCBWM)—Furlough,  
June 1967-August 1968
- Belknap, Rev. and Mrs. Her-**  
bert, IND—Fukuin Seisho  
Gakko, 322-1, Takagi Kita-  
tama-gun, Yamato-machi,  
Tokyo  
東京都北多摩郡大和町高木 322の
- 1 福音聖書学校 ベルナップ
- Bell, Rev. and Mrs. Otis, (Ear-**  
lene), 1957, IBC (MC)—  
—House #3, 4-22, 5-chome  
Minami Aoyama, Minato-ku,  
Tokyo (407-1913)  
東京都港区青山南 5 丁目 4-22  
ベル
- Benedict, Mr. and Mrs. Paul**  
W., (Sue), 1952, CCI—10-  
37, 2-chome Kugenuma Kai-  
gan, Fujisawa-shi, Kana-  
gawa-ken (0466-22-1507)  
神奈川県藤沢市鵠沼海岸 2 丁目  
10-37  
ベネディクト
- Benner, Mr. and Mrs. Patter-**  
son, (Gretchen), 1958, 1951,  
IBC (MC)—House #1, 4-22,  
5-chome, Minami Aoyama,  
Minato-ku, Tokyo (400-1201)  
東京都港区南青山 5 丁目 4-22  
ベナー
- Bennett, Miss Ethylen, 1963,**  
GFA—Apt. 41 Sakae Man-  
sion, 2-563-21 Sagiyama Mu-  
kai, Gifu-shi  
岐阜市鷺山向井 2 の 563 の 21  
栄マンション 41 号  
ベネット
- Bennett, Mr. and Mrs. George**  
E., 1956, NTM—431-1 Moto-  
juku-gai, Ogi-Machiya, Iru-  
ma-shi

- 入間市扇屋町本宿外 431-1  
ベネット
- Bennett, Mr. J. Kenneth, NTM**  
—Furlough
- Bennett, Mr. and Mrs. Merrill**  
(Myrtle Belle), 1952, CN—Box  
4, Yotsukaido, Imba-gun,  
Chika-ken (0472-82-2234)  
千葉県印旛郡四街道 郵便局私書  
函 4 号 ベネット
- Bennett, Rev. and Mrs. E.**  
Preston, (Audie E.), 1961,  
SB—Furlough 1966-67
- Benson, Mr. and Mrs. Bennie,**  
(Dorothy), 1953, CBFMS—  
Furlough: Use Box 66, Sen-  
dai-shi  
仙台市郵便局私書函 66  
ベンソン
- Bentley, Mr. James Rufus,**  
1966, IBC (MC)—Interboard  
House, 16-53, 5-chome, Rop-  
pongi, Minato-ku, Tokyo  
(03-583-3325)  
東京都港区六本木 5 丁目 16-53  
インターボードハウス  
ベントレイ
- Benzinger, Sister Esther, 1952,**  
LM—935 Sugahara, Ota-ku,  
Tokyo (751-0211)  
東京都大田区久ヶ原 935  
ベントインゲル

- Berendt, Mr. Eric A., 1964,**  
LCA—Kimura Fudosan  
Bldg., 4-C, 8-3-403 Fujimi-  
cho, Hiroshima-shi (0822-  
41-8398)  
広島市富士見町 8-3-403  
木村不動産ビル 4-0 ベレント
- Berentsen, Rev. and Mrs. Jan-**  
Martin, (Aase), 1966, NMS  
—32, Teraguchi-cho, Nada-  
ku, Kobe-shi (078-85-2878)  
神戸市灘区寺口町 32  
ベレンツエン
- Bergeld, Miss Sofia, SFM—**  
Furlough: Hönö, Sweden
- Bergh, Rev. and Mrs. Earl,**  
(Nijiko), 1957, LCA—Shiro-  
ato, Koen-ku, Tokuyama-  
shi, Yamaguchi-ken (0834-  
2-5146)  
山口県徳山市公園区城跡  
バーク
- Bergh, Rev. and Mrs. Oliver,**  
(Judith), 1951, ALC—44-19,  
1-chome, Nishikubo, Musa-  
shino-shi (0422-52-4702)  
武蔵野市西久保 1-44-19  
バーク
- Berglund, Rev. and Mrs. Göte,**  
(Carol), 1965, MCCS—3-17,  
Moriya Kitanomachi, Moto-  
yama-cho, Higashi Nada-ku,

- Kobe-shi  
神戸市東灘区本山町森字北の町  
17-3 ベルグーランド
- Bergman, Miss Gerda O.**,  
1950, IND (UPC)—(Korea  
—retired): 15-24, 2-chome  
Nishihon-machi, Ube-shi,  
Yamaguchi - ken (08362-  
20252)  
山口県宇部市西本町3丁目15-24  
バーグマン
- Bergt, Rev. and Mrs. Elmer J.**,  
(Elvira), 1951, MSL—239-  
A, Yamate-cho, Naka-ku,  
Yokohama-shi, (045-64-  
1296)  
横浜市中区山手町239-A  
ベルヒト
- Berry, Miss F. R.**, 1963, IND  
—Furlough
- Betts, Mr. and Mrs. Joe D.**,  
(Ruth), 1956, CC—4048  
Omika, Hitachi-shi, Ibaraki-  
ken (0294-52-4799)  
茨城県日立市久慈町4048  
ベッツ
- Bettschen, Rev. and Mrs. Wm.**  
D., ACOP—31-4, Doko, Ina-  
zawa-machi, Inazawa-shi  
稲沢市稲沢町どうこ31-4  
ベッツシェン
- Bevan, Miss Judy**, 1966,  
WUMS—221 Yamate-cho,  
Naka-ku, Yokohama-shi  
(045-64-3993)  
横浜市中区山手町221  
ビバン
- Bickerton, Rev. and Mrs. F.**  
E., IND—Tachikawa West  
Court W 119, Nakagami-  
Nakagami-machi, Akishima-  
shi, Tokyo (0425-4-6449)  
東京都昭島市中神町  
立川ウエストコートW119  
ビッカートン
- Billings, Rev. and Mrs. Paul**,  
(Virginia), 1964, IBC (MC)  
—12 Moto Daiku-machi,  
Hirosaki-shi, Aomori-ken  
(01722-2-4842)  
青森県弘前市元大工町12  
ビルングス
- Billow, Rev. and Mrs. William**  
D., (Doris), 1954, LCA—4-  
560, Yazumachi, Narashino-  
shi, Chiba-ken (0474-72-  
1940)  
千葉県習志野市谷津町  
ビロウ
- Bills, Miss Barbara**, 1963,  
OMF—Furlough: 19 Nor-  
thumberland St., Heathpool,  
S. A. Australia

**Bishop, Rev. and Mrs. Dan M.,**  
(Lois), 1953, BMMJ—8-3  
Aza Daito-ku, Minami, Ko-  
riyama-shi, Fukushima-ken  
福島県郡山市字大徳南 8-3  
ビショップ

**Bishop, Mr. and Mrs. Harry,**  
IND—12, Kitayashiki, Oba-  
ta, Moriyama-ku, Nagoya-  
shi (0560-79-8911)  
名古屋市守山区小幡北屋敷 12  
ビーショブ

**Bixel, Dr. D. A. (D.D.S.) and**  
Mrs. Judith, 1965, SDA—11-  
5, 1-chome, Jingumae, Shi-  
buya-ku, Tokyo (401-3594)  
東京都渋谷区神宮前 1 丁目 11-5  
ビクセル

**Bixler, Mr. and Mrs. Dean, CC**  
—2-5, Surugadai Kanda,  
Chiyoda-ku, Tokyo  
東京都千代田区神田駿河台 2-5  
ビックスラー

**Bixler, Mr. and Mrs. O. D.,**  
(Delilah), CC—2-5, Suruga-  
dai Kanda, Chiyoda-ku, To-  
kyo  
東京都千代田区神田駿河台 2-15  
ビックスラー

**Blackstone, Rev. and Mrs. Ber-  
nard, UMI—Box 102, Kuru-  
me-shi, Fukuoka-ken**

福岡県久留米市 福岡郵便局私書  
函 102 号 ブラックストン

**Blackwood, Miss Janet, JEM**  
—3, 4-chome Shimonaka-  
jima, Nagaoka-shi, Niigata-  
ken

新潟県長岡市下中島 4-3  
ブラックウッド

**Blair, Rev. and Mrs. Howard,**  
(Phebe), 1953, FEGC—556-  
1, Minamisawa, Kurume-  
machi, Kitatama-gun, Tokyo  
(0424-71-7258)

東京都北多摩郡久留米町南沢  
556-1 ブレヤー

**Blanton, Miss Melanie, 1965,**  
PCUS—Apt. 11, Keizanso,  
Kurinoki, Obata, Moriyama-  
ku, Nagoya-shi  
名古屋市守山区小幡栗ノ木  
恵山荘11号 ブラントン

\***Blechsmidt, Sister Edith,**  
1961, IND—c/o Rev. Yoshio  
Sarai, Hakuai-kai Byoin, 37  
Hanabatake, Okayama-shi  
(0862-72-1161/1108)

岡山市花畑 37 博愛会病院内  
ブレッシュミット

**Blocksom, Rev. and Mrs.**  
James, 1962, EFCM—1199-  
B, Karuizawa-machi, Naga-  
no-ken



長野県軽井沢町 1199

ブロックソン

Blosser, Rev. and Mrs. Eugene, (Luella), 1953, JMM—45-23, Fukuzumi-cho, Sapporo-shi, Hokkaido (0122-86-1933)

札幌市福住町 45-23

ブロッサー

Boardman, Rev. and Mrs. Robert R., (Jean), 1952, NAV—769-6, Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (0424-71-1588)

東京都北多摩郡久留米町南沢北  
原 769-6

ボードマン

Boatwright, Rev. and Mrs. Claude S., (Betty Faith), 1958, SB—98-11, Tsutsumidori, Sendai-shi (0222-34-0039)

仙台市堤通 97-11

ボートライト

Boaz, Mr. and Mrs. John, (Charlotte), 1967, FEGC—111 Hakuraku, Kanagawaku, Yokohama-shi (045-49-9016/7)

横浜市神奈川区白楽 111

ボアズ

Bobence, Miss Bonnie, 1966, NAV—893 Honjuku Koya-

ma, Kurume-machi, Kitatama-gun, Tokyo (0424-71-4807)

東京都北多摩郡久留米町本宿小  
山 893

ボベンス

Boberg, Miss Maria, 1963), MCSS) — Swedish School, 2481 Onuma, Sagamihara-shi, Kanagawa-ken (0427-52-1179)

神奈川県相模原市大沼 2481

スウェーデン スクール

ボバーク

Boe, Rev. and Mrs. Kaare, (Astrid), 1949, NLM—8, Nakajima-dori, 2-chome, Fukiiai-ku, Kobe-shi (078-22-3601)

神戸市葺合区中島通 2-8

ボー

Boettcher, Mr. and Mrs. Alfred (Dr.), (Catherine), 1967, IBC (UCC)—7-4, 5-chome Denenchofu, Ota-ku, Tokyo (721-3980)

東京都大田区田園調布 5 丁目 7-4

ボッチャー

Boganes, Rev. and Mrs. Nils, (Sigfrid, 1960, NLM—2-chome Ueno-cho, Tsuyamashi, Okayama-ken (3975)

岡山県津山市上之町 2 丁目

ボガネス

- Bogard, Miss F. Belle**, 1936, 宮崎県小林市細野 3-448  
IBC (RCA)—Kobe Jogaku- ボッシマン  
in, Okadayama, Nishinomi-  
ya-shi, Hyogo-ken (0798-5-  
1020)  
兵庫県西宮市岡田山 神戸女学院  
ボガード
- Bohlin, Mr. and Mrs. Edwin**,  
(Birgitta), 1951, SEMJ—  
Furlough, Summer 1967  
長崎市東山手 16 活水短大  
ボスト
- Book, Mr. and Mrs. Doyle C.**,  
(Thelma), 1955, BIC—1179  
Higashi Fukagawa Nagato-  
shi, Yamaguchi-ken (08372-  
2-2289)  
山口県長門市東深川 1179  
ブック
- Borge, Rev. and Mrs. Peter**,  
(Astrid), 1953, PCM—Ten-  
tative furlough August  
1967—August 1968
- Borgman, Mrs. Ferne**, 1952  
GYF—Noma, Nakatane Ma-  
chi, Asahi-machi, Kumage-  
gun, Kagoshima-ken  
鹿児島県熊毛郡朝日町中種町  
ボーグマン
- Boschman, Rev. and Mrs. Paul**  
W., (Laverne), 1951, GCOMM  
—3-448 Hosono, Kobayashi-  
Miyazaki-ken (2658)
- Bost, Miss Ethel W.**, 1949,  
IBC (MC)—(Retired) Kwa-  
ssui Gaguin Daigaku, 16  
Higashi Yamate, Nagasaki-  
shi (0958-22-6955)  
長崎市東山手 16 活水短大
- Bouwman, Mr. and Mrs. Hans**,  
(Gerda), 1955, IND—4373  
Hiraide-machi, Utsunomiya-  
shi, Tochigi-ken (0286-4-  
5898)  
栃木県宇都宮市平出町 4373  
バウマン
- Bowen, Miss Virginia**, 1950,  
CBFMS—15-13, 1-chome,  
Hiyorigaoka, Ishinomaki-  
shi, Miyagi-ken (02252-2-  
5288)  
宮城県石巻市日和丘 1 丁目 13-15  
ボーウエン
- Bower, Miss Esther S.**, 1937,  
FKK—1-63, Showa-cho Ha-  
madera, Sakai-shi, Osaka-  
fu (0722-6-0019)  
大阪府堺市浜寺昭和町 1-63  
パーワ
- Bower, Miss Marian B.**, 1949,  
FKK—Christian Academy  
in Japan, Shinkawa-cho, Ku-

rume Machi, Kitatama-gun,  
Tokyo (0424-71-0022)

東京都北多摩郡久留米町新川町  
クリスチャン・アカデミー  
パーク

**Bowman, Miss Isabel M.,**  
1960, OMF—Leave of ab-  
sence: 53 Örpington Rd.,  
Winchmore Hill, London N.  
21, England

**Bowman, Rev. and Mrs. John,**  
(Vernida), 1953, ALC—362  
Aza-Shiroyashiki, Michizu-  
ka-cho, Ogaki-shi, Gifu-ken  
岐阜県大曲市三塚町字城屋敷 36  
ボーマン

**Boyle, Rev. and Mrs. William**  
P., (Ella Banks), 1949, IBC  
(PCUS)—Furlough: 235 In-  
man Drive, Decatur, Ga.,  
30030, U.S.A.

**Boyles, Mr. Dale,** 1959, TEAM  
—Furlough: Route 2, Box  
100-A, Grand Saline, Texas

**Boyum, Miss Bernice C.,**  
1950, ALC—Furlough until  
Summer 1968)

**Bradburn, Rev. and Mrs.**  
Clyde L. (Barbara), 1955,  
AG—711, Kitashichiban-  
cho, Sendai-shi (0222-34-  
6582)

仙台市北七番丁 711

ブラッドボーン

**Bradford, Mr. and Mrs. Leo**  
Galen, (Elizabeth Arline),  
1962, SB—19-18, 2-chome,  
Uehara-cho Shibuya-ku, To-  
kyo (467-2347)

東京都渋谷区上原町 2 丁目 19-18  
ブラッドフォード

**Bradshaw, Rev. and Mrs. Mel-**  
vin J., (Edith), 1963, SB—  
938, Waseda-ku, Ushita-ma-  
chi, Hiroshima-shi (0822-  
21-6898)

広島市牛田町早稲田区 938

ブラッドショー

**Brady, Mr. and Mrs. John H.,**  
(Annie), 1950/1949, PCUS  
—41, 1-chome, Kumochi-cho,  
Fukiai-ku, Kobe-shi (078-  
22-1656)

神戸市葺合区熊内町 1 丁目 41

ブラディー

**Bragg, Mr. and Mrs. George,**  
(Edith), 1966, IBC (UPC)  
Reiseki-so, Apt. #5, 10-7,  
6-chome, Minami Aoyama,  
Minato-ku, Tokyo (409-  
2426 Ext.)

東京都港区青山 6 丁目 10-7

麗石荘 5 号

ブラッグ

**Brandt, Miss A.J.E., JRM—**

Furlough from Sept. 1967

**Brannen, Rev. and Mrs. Noah S., (Ann), 1951, ABFMS—14-42, 1-chome, Nishikubo, Musashino-shi, Tokyo (0422-51-6296)**

東京都武蔵野市西久保 1 丁目 14-42  
ブラネン

**Brannen, Mr. and Mrs. T.A., (Phyllis), 1954, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo (0422-51-6296)**

東京都世田谷区代沢 3 丁目 15-15  
ブランネン

**Branstad, Mr. Karl E., 1947 PEC—KEEP, Kiyosato, Takane-cho, Kita-koma-gun, Yamanashi-ken**

山梨県北巨摩郡高根町清里町  
ブランスタット

**Brass, Mr. and Mrs. Richard, (Margaret), MSL—Furlough from August 1967**

**Braun, Mr. and Mrs. Neil, (Mary), 1952, JACM—315-16 Higashi Fukuhara-cho, Yonago-shi, Tottori-ken**

鳥取県米子市東福原町 315-16  
ブラウン

**Bray, Rev. William D. (Ph.**

**D.) and Mrs. Frances, 1952, IBC (MC)—#9 Kansei Gakuin, Nishinomiya-shi, Hyogo-ken (0798-5-0476)**

兵庫県西宮市 関西学院 9 号館  
ブレイ

**Bremer, Rev. and Mrs. Joseph, (Betty), 1961, IBC (UCMS)—41-89 Fukuzumi-cho, Sapporo-shi, Hokkaido (0122-86-1370)**

北海道札幌市福住町 41-89  
ブレマー

**Brennhagen, Mr. and Mrs. Halvor (Oddveig), 1963, IND—Furlough from June 1967**

**Breunsbach, Rev. and Mrs. Daniel, (Alta), 1959, LCA—15-9, Imagawa-machi, 1-chome, Fukuoka-shi (092-74-0497)**

福岡市今川町 1 丁目 15-9  
ブレインスバック

**Bridgman, Mr. and Mrs. John F., (Beverly), 1954, PCUS—1927 Ikano-machi Zentsuji-shi, Kagawa-ken (Zentsuji 397)**

香川県善通寺市生野町 1927  
ブリッジマン

**Bringerud, Rev. and Mrs.**

- Göte, (Carol), 1951, MCCC  
—Furlough: c/o Johnsson  
184 Clark St., Worcester,  
Mass. U.S.A.
- Brink, Miss Suzanne H., 1950,  
IBC (RCA)—Furlough  
1967-68
- Broman, Mr. and Mrs. Clif-  
ford, (Elsa), 1963, IND—  
62 Kariga, Marumori-cho,  
Igu-gun, Miyagi-ken  
宮城県伊具郡丸森町雁歌 62  
ブローマン
- Broman, Mr. and Mrs. David  
J. (Vernus E.). IND—62  
Kariga, Marumori-machi,  
Igu-gun, Miyagi-ken  
宮城県伊具郡丸森町雁歌 62  
ブローマン
- Broman, Mr. and Mrs. Paul,  
(Setsuko), 1950, IND—62  
Kariga, Marumori-machi,  
Igu-gun, Miyagi-ken  
宮城県伊具郡丸森町雁歌 62  
ブローマン
- Broman, Mr. Philip, 1954, IND  
—62 Kariga, Marumori-ma-  
chi, Igu-gun, Miyagi-ken  
宮城県伊具郡丸森町雁歌 62  
ブローマン
- Brook, Mr. and Mrs. David,  
(Dorothy), 1962, TEAM—3-  
7, 2-chome, Motomiya-cho,  
Hitachi-shi, Ibaragi-ken  
茨城県日立市本宮町 2 丁目 3-7  
ブロック
- Brooks, Mrs. Olive M., 1963,  
IBC (MC)—Reisekiso #4,  
10-7, 6-chome, Minami-Ao-  
yama, Minato-ku, Tokyo  
(409-2428)—until August  
'67  
東京都渋谷区青山南 6 丁目 10-7  
麗石荘 4 号 ブルックス
- Brown, Dr. Frank A. (M.D.)  
and Mrs. Ann, 1950, PCUS  
1696-21, Tarumi, Suita-shi,  
Osaka-fu (06-384-0963)  
大阪府吹田市垂水 1696-21  
ブラウン
- Brown, Miss Merrill E., 1952,  
IBC (UCC)—Apt. #1, Mu-  
tsumi-so, 17 Oi-wamiyashi-  
ta-cho, Shizuoka-shi (0542-  
53-0988)  
静岡市大岩宮下町 17  
むつみ荘 1 号 ブラウン
- Brown, Miss Mildred, 1952,  
IBC (UPC)—Hokusei Ga-  
kuen, Nishi 17-chome, Mina-  
mi 5-jo, Sapporo-shi (0122-  
56-4276)  
札幌市南 5 条西 17 丁目 北星学園  
ブラウン

**Brown, Misss Sharon**—c/o Mr. Torigai, Ichijo-dori, Shinmachi, Nishi-iru, Kamikyoku, Kyoto-shi (075-45-3555)

京都市上京区新町西入ル一条通  
鳥貝方 ブラウン

**Browne, Mr. and Mrs. Montgomery**, 1950, IND—1410-2, Inokuchi-cho, Hiroshima-shi  
広島市井ノ口町 1410-2

ブラウン

**Browning, Mr. and Mrs. Neal**, (Clara Jean), 1954, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo

東京都世田谷区代沢 3 丁目 15-15  
ブラウニング

**Brownle, Rev. and Mrs. Wallace**, (Helen), 1951, IBC (EUB)—42-11, Fukuzumi, Sapporo-shi (0122-86-1370)  
札幌市福住 42-11

ブラウンリー

**Bruce, Rev. and Mrs. R. Carrol** (Frances K.), 1961, SB—60, Nakaodai, Naka-ku, Yokohama-shi (045-64-6331)

横浜市中区仲尾台 60

ブルース

**Bruggers, Rev. and Mrs. Glenn**, (Phyllis), 1952, IBC (RCA)—11 of 9, Ohori, 2-

chome, Fukuoka-shi (092-74-0017)

福岡市大濠 2 丁目 9-11

ブラッガーズ

**Bruinooge, Rev. and Mrs. Henry**, (Eunice), 1951, CRJM—732-18 Oizumigakuen-cho Nerima-ku, Tokyo (922-7582)

東京都練馬区大泉学園町 732-18

ブルノギ

**Bruns, Rev. and Mrs. Robert**, (Shirley), 1947, IBC (EUB)—3-50, 6-chome, Osawa, Mitaka-shi, Tokyo (0422-45-2615)

東京都三鷹市大沢 6 丁目 3-50

ブランズ

**Brunshweiler, Rev. Walter**, 1949, IND—3-chome, 18 Shinmachi, Fuchu-shi, Tokyo

東京都府中市新町 3-18

ブルンシュワイラー

**Brustad, Miss Aslaug**, 1951, EOM—41 Sekifune, Yumoto-machi, Iwaki-shi, Fukushima-ken (024624-3570)

福島県磐城市湯本町関船

ブルスタッド

**Bruun, Miss Anna**, 1950, FCM

Associate—Azuma-ku, Kanazu-machi, Sakai-gun, Fukuiki-ken

福井県坂井郡金津町東区

ブルン

**Bryngelson, Miss Berith, 1964, MCCS—360** Aminohama, Okayama-shi, Okayama-ken (0862-72-1829)

岡山市網ノ浜 360

グリーンゲルソン

**Brynte, Mr. and Mrs. Torsten, (Inglis), 1951, SAMJ—19796-23, Shijimizuka-cho, Hamamatsu-shi, Shizuoka-ken (0534-54-2818)**

静岡県浜松市蜷塚町 19796-23

ブライント

**Buckland, Mrs. Jennifer, USPG—Bayview Villa, 85, 1-chome, Kitano-cho, Ikutaku, Kobe-shi**

神戸市生田区北野町 1 丁目 85

バックランド

**Buckland, Miss Ruth, 1924, PCUS—116, Hongu-cho, Kochi-shi, Kochi-ken**

高知市本官町 116

バックランド

**Buckwalter, Rev. and Mrs. Ralph, (Genevieve), 1949, JMM—Nishi 7-jo, Minami**

17-chome, Obihiro-shi, Hokkaido (4-3282)

北海道帯広市西 7 条南 17 丁目

バックワルター

**Budd, Rev. and Mrs. John, (Alvena), 1952, JEM—191, Shimizu-cho, Takaoka-shi, Toyama-ken**

富山県高岡市清水町 3 区 191

バッド

**Buell, Mr. and Mrs. Bart, (Margaret), 1959, OMF—1-chome, Izumi-machi, Akabira-shi, Hokkaido**

北海道赤平市和泉町 1 丁目

ブール

**Burchard, Mr. and Mrs. R.W., (Ann), 1963, SDA—17-3, Amanuma, 3-chome, Suginami-ku, Tokyo (392-6151)**

東京都杉並区天沼 3 丁目 17-3

バーチャード

**Burgett, Rev. and Mrs. Larry, (Ruth), BBF—160-40, Fukuzumi-cho, Sapporo-shi, Hokkaido**

札幌市福住町 160-40

バーゲット

**\*Burke, Mr. and Mrs. Billy L., (Yoshiko), 1961, IND—73, 4 chome, Nagamineyama, Oishi, Nada-ku, Kobe-shi (078—**

86-7428)  
神戸市灘区大石長峰山4丁目73  
パーク

**Burkman, Mr. Thomas**, 1965,  
IBC (MC)—#10 Kansei Ga-  
kuin, Nishinomiya-shi, Hyo-  
go-ken (0798-5-2433)  
西宮市上ヶ原 関西学院10号館  
パークマン

**Burnaby, Miss Barbara**, 1965,  
IBC (UCC)—8 Kitanagasa-  
dori, 4-chome, Ikuta-ku, Ko-  
be-shi  
神戸市生田区北長狭通4-8  
バーナビー

**Burney, Mr. and Mrs. Don**,  
(Norma), 1955, CnC—21  
Nakano, Otani, Noichi-cho,  
Kami-gun, Kochi-ken  
高知県香美郡野市町大谷中野21  
ブルニー

**Bush, Dr. Ovid B., Jr. (M.D.)**  
and Mrs. Florence, 1953,  
PCUS—Furlough

**Buss, Mr. and Mrs. Siegfried**,  
(Edith), 1961, TEAM—15-  
15, 3-chome, Daizawa, Seta-  
gaya-ku, Tokyo  
東京都世田谷区代沢3丁目15-15  
バス

**Butler, Rev. and Mrs. Lucius**,

(Dona), 1955, BGC—2-13,  
Toyotama-kita, Nerima-ku,  
Tokyo (03-991-2447)

東京都練馬区豊玉北2-13  
バトラー

**Buttray, Mr. and Mrs. Stanley**,  
(Mabel), 1950, CnC—Fur-  
lough from June 1967 to  
Sept. 1968

**Byers, Miss Florence**, 1927,  
AG—1743-1, Aza Tesaki,  
Sumiyoshi-cho, Higashina-  
da-ku, Kobe-shi (078-85-  
3803)

神戸市東灘区住吉町字手崎  
1743-1  
バイヤーズ

## C

**Cain, Rev. and Mrs. Benson**,  
(Coline), 1953/1950, PCUS  
—1478, Shironomae, Mika-  
ge-cho, Higashinada-ku, Ko-  
be-shi, (078-85-2986)  
神戸市東灘区御影町城の前1478  
ケイン

**Calcote, Rev. and Mrs. Ralph**  
V., (Gena W.), 1951, SB—  
27, 3-chome, Otana-cho, Chi-  
kusaku, Nagoya-shi, Aichi-  
ken (052-751-4140)

愛知県名古屋市千種区御棚町3  
丁目27  
カルコート



Caldwell, Mr. and Mrs. S.L.,  
IND—4-6 Higashi Hanazono-cho,  
Otaru-shi, Hokkaido  
小樽市花園町東4-6

コルドウェル

Call, Rev. and Mrs. Edward,  
(Betty), 1964, JCG—22  
Tsuoka-cho, Hodogawa-ku,  
Yokohama-shi (045-95-  
0450)

横浜市保土ヶ谷区都岡町22

カール

Gallaway, Rev. Tucker N.  
(Th.D.), and Mrs. Elizabeth  
C., 1947, SB—Furlough

Calvery, Mr. and Mrs. Wesley,  
(Aileen), 1954, FWBM  
—Nishi 2 Jo, 3-chome, Tsukisappu,  
Sapporo-shi (86-8601)

札幌市月寒西2条3丁目

カルバリ

Cameron, Rev. and Mrs.  
Stuart L., III, (Louise),  
1956, Tokyo Union Church  
—36 Kita Higakubo-cho,  
Azabu, Minato-ku, Tokyo  
(401-1942)

東京都港区麻布北日ヶ窪町36

カメロン

Campbell, Miss Vera, 1950, SB  
—798-50, Nishijin-machi,

Fukuoka-shi (092-82-4668)

福岡市西新町798-50

キャンベル

Cannon, Miss Mary, SB—  
Leave of Absence: 862 Wild-  
wood Road, N.E. Atlanta,  
Georgia, 30324, U.S.A.

Capra, Mr. and Mrs. Philip,  
(Laura), 1966, FEGC—111  
Hakuraku, Kanagawa-ku,  
Yokohama-shi (045-49-  
9017)

横浜市神奈川区白楽111

カプラ

Carlsen, Miss Beverley, 1966,  
EFCM—34 Sandan Nagamachi,  
Matsugasaki, Sakyo-ku,  
Kyoto-shi (075-78-2966)

京都市左京区松ヶ崎三反長町34

カールソン

Carlson, Mr. and Mrs. Robert,  
(Betty), 1958, JEM—642,  
Fuse-machi, Toyama-shi

富山市布瀬町642

カールソン

Carlsson, Miss Astrid, 1961,  
MCCS—1-16, 1-chome, Wada,  
Tamano-shi, Okayama-ken  
(0863-8-7094)

岡山県玉野市和田1丁目16-1

カールソン

Carlsson, Rev. and Mrs. Carl,

(Majlis), 1958, OMSS—122  
Aoi-cho, Minato, Wakaya-  
ma-shi, Wakayama-ken  
(0734-23-8574)

和歌山県和歌山市湊葵町 122

カールソン

Carrel, Mr. and Mrs. William  
L., (Norma), 1950, CC—  
Furlough

Carrick, Rev. and Mrs. Mal-  
colm, (Jean), 1950, IBC  
(UPC)—Furlough

Carrico, Mr. and Mrs. Willis,  
(Doris), TEC—Furlough

Carroll, Mr. and Mrs. Joseph,  
(Mable) 1959, IND—2252  
Karuizawa-machi, Nagano-  
ken (02674-2094)

長野県軽井沢町 2252

キャロル

Carroll, Miss Sallie, 1926, IBC  
(MC)—Pre-retirement Fur-  
lough

Carter, Rev. and Mrs. Anthony  
A., (Aiko), 1964, IBC  
(UCBWM)—12 Hachiyama,  
Shibuya-ku, Tokyo (461-  
2777)

東京都渋谷区鉢山 12

カーター

Carter, Mr. and Mrs. Ted,

(Joyce), 1962, CBFMS—  
Namie-machi, Futaba-gun,  
Fukushima-ken

福島県双葉郡浪江町 高等学校前  
カーター

Cary, Mr. Otis and Mrs.  
Alice (M.D.), 1947, IBC  
(U C B W M) — Amherst  
House, Sokokuji Monzen-  
cho, Kamikyo-ku, Kyoto-  
shi (075-23-3736)

京都市上京区相国寺門前町

アーモスト・ハウス ケリー

Chamberlain, Rev. and Mrs.  
David M., (Gladys), USPG  
—74 Ozato-cho, Honmoku,  
Naka-ku, Yokohama-shi  
(62-0657)

横浜市中区本牧大里町 74

チェンバレイン

Chamberlain, Miss Phyllis,  
1950, TEAM—1190 Karui-  
zawa-machi, Nagano-ken  
(02674-2522)

長野県軽井沢町 1190

チェンバレン

Chandler, Miss Mary F.,  
USPG—6-22-21, Hatanodai,  
Shinagawa-ku, Tokyo (781-  
4736)

東京都品川区旗の台 6-22-21

チャンドラー

**Chandler, Mr. and Mrs. Raymond**, (Mabel), 1956, TEAM—1164, Nakamarumae, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo

東京都北多摩郡久留米町南沢中丸前 1164 チャンドラー

**Chandler, Rev. and Mrs. Vernon**, (Marian), 1954, ABWE—Furlough

**Chase, Mr. and Mrs. Manley**, (Doris), 1957, TEAM—2-14, 1-chome, Shinkawa-cho, Kurume-machi, Kitatama-gun, Tokyo (0424-71-3917)

東京都北多摩郡久留米町新川町 1 丁目 2-14 チェース

**Chinnoek, Mr. and Mrs. E.R.**, (Barbara), 1961, SDA—Box 7, Hodogaya Nishi, Yokohama (045-95-2421)

横浜市保土ヶ谷西私書箱 7

チノック

**Chisholm, Mr. and Mrs. John M.**, (Judy), 1958, OMF—5 Kamikazushi-cho, Hachinohe-shi, Aomori-ken

青森県八戸市上徒士町 5

チーズム

**Chrisander, Miss Greta**, SFM—648, Tsurumi-cho, Tsurumi-ku, Yokohama (045-50-

2433)

横浜市鶴見区鶴見町 648

クリサンダー

**Christensen, Rev. and Mrs. Ernest**, (Laurabelle) 1956, CMSJ—152, Moto Soja-machi, Maebashi-shi, Gunma-ken (0272-51-2781)

群馬県前橋市元総社町 152

クリステンセン

**Christman, Miss Margery**, 1965, OFM—824, Sakae-machi, Sapporo-shi, Hokkaido

北海道札幌市栄町 824

クリスマン

**Christopherson, Miss Lois**, 1961, JEM—3, 4-chome, Shimonakajima, Nagaoka-shi, Niigata-ken (02582-2-6324)

新潟県長岡市中島 4 丁目 3

クリストファーソン

**Claassen, Miss Virginia**, 1959, GCMM—5330, Namiki, Kamikawa, Higashi-machi, Miyakonojo-shi, Miyazaki-ken (0986-2-1188)

宮崎県都城市上川東町並木 5330

クラーセン

**Clark, Dr. C.F., Jr.**, (M.D.) and Mrs. Pauline W., 1953, SB—1, Kami-Ikeda-cho, Ki-

tashirakawa, Sakyo-ku,  
Kyoto-shi (075-78-5757)

京都市左京区北白川池田町1  
クラーク

Clark, Rev. and Mrs. Gene A.,  
(Dorothy L.), 1957, SB—  
543, Aza Sakashita, Osawa,  
Mitaka-shi, Tokyo (0422-  
44-1749)

東京都三鷹市大沢字坂下 543  
クラーク

Clark, Mr. and Mrs. Kenneth  
W., (Jane), 1950, HSEF—  
8, 3-chome, Nakamura, Ne-  
rima-ku, Tokyo (990-6449)

東京都練馬区中村 3-8  
クラーク

Clark, Mr. and Mrs. Martin,  
(Evelyn), 1950 CnC—31,  
Nakamiya-cho 6-chome,  
Asahi-ku, Osaka-shi (06-  
951-5943)

大阪市旭区中宮町 6 丁目 31  
クラーク

Clark, Miss Thelma, 1950,  
TEAM—22-22, 2-chome, Go-  
tokuji, Setagaya-ku, Tokyo  
(420-2367)

東京都世田谷区豪徳寺 2 丁目 22-  
22 クラーク

Clark, Mr. and Mrs. W.T.,  
(Helen), 1950, SDA—Box 7,

Hodogaya Nishi, Yokoha-  
ma-shi (401-1171)

横浜市保土ヶ谷西私書箱 7  
クラーク

Clarke, Rev. and Mrs. Cole-  
man D., (Jennie S.), 1948,  
SB—Leave of Absence: 2530  
Shallowford Rd., N.E., Apt.  
105, Atlanta, Georgia,  
U.S.A.

Clarke, Miss Elizabeth, 1948,  
IBC (MC)—Kwassui Ga-  
kuin, Tanki Daigaku, 16 Hi-  
gashi Yamate, Nagasaki-  
shi (0958-22-6955)

長崎市東山手 16 活水学院 活水  
短期大学内 クラーク

Clarke, Miss Eunice G., 1950,  
JEB—590-27, Terago, Aza-  
suzu, Miyazu-shi Kyoto  
京都府宮津市字須津小字寺後  
950-27 クラーク

Classen, Miss Ann, 1953,  
FEGC—1355-3, 2-chome,  
Kajimachi, Yoshiwara-shi,  
Shizuoka-ken  
静岡県吉原市鍛冶町 2 丁目 1355-  
3 クラッセン

Classen, Miss Martha, 1951,  
FEGC—1355-3, 2-chome,  
Kajimachi, Yoshiwara-shi,  
Shizuoka-ken

- 静岡県吉原市鍛冶町 2 丁目13-55  
3 クラッセン  
magawa, Naka-machi, Seta-  
gaya-ku, Tokyo (701-0575/  
6)
- Clayton, Rev. David W.H.,  
1959, SSJE—7-12, 2-chome,  
Hikawadai, Kurume-machi,  
Kitatama-gun, Tokyo (0424-  
71-0175)  
東京都北多摩郡久留米町氷川台  
2-7-12 クレイトン  
東京都世田谷区玉川中町 2 丁目 8  
聖公会神学院内 クラッグストン
- Clench, Miss M., 1923, MSCC  
—4402 Baba-cho, Ueda-shi,  
Nagano-ken (02682-2-1361)  
長野県上田市馬場町 4420  
クレンチ  
Clyde, Mr. Arthur, 1963, LCA  
—484-4, Atagocho, Naga-  
saki-shi, Nagasaki-ken  
(09582-814)  
長崎市愛宕町 484-4  
クライド
- Clevenger, Miss Janice, 1957,  
RSF—Furlough, February  
1967—February 1968  
Coates, Dr. Thomas, MSL—  
Room 706, Mejirodai Apt.,  
55 Sekiguchidaimachi, Me-  
jiro, Bunkyo-ku, Tokyo  
東京都文京区目白関口台町 55  
目白台アパート内 706 号  
コーツ
- Clift, Miss Annie Sue, 1962,  
SB—Furlough, 1967-68:  
Route 2, Newbern, Ten-  
nessee, USA  
Cole, Mr. and Mrs. Frank,  
(Evelyn), 1952, IND—796-  
70 Nakayama-cho, Kohoku-  
ku, Yokohama-shi  
横浜市港北区中山町 796-70  
コール
- Cline, Brigadier and Mrs. Vir-  
gil, (Jean), 1966, SA—17, 2-  
chome, Kanda, Jimbo-cho,  
Chiyoda-ku, Tokyo (263-  
7311)  
東京都千代田区神保町神田 2-17  
クライン  
Cole, Mr. and Mrs. Harold,  
(Leone), 1937, CnC—1014,  
Higashiyama, Kuge-yama,  
Ono-shi, Hyogo-ken  
兵庫県小野市久下山東山 1014  
コール
- Clugston, Rev. D.A., (Ruth),  
1949, MSCC—c/o Seikokai  
Shingakuin, 8, 2-chome, Ta-
- Coleman, Miss Wilma Anita,  
1962, SB—Furlough 1967—

- 68
- Collins, Miss Grace, 1958, JFM—1112-1 Terakawadocho, Mizunami-shi, Gifu-ken  
岐阜県瑞浪市寺河戸町 1112-1  
コリンズ
- Collins, Mr. and Mrs. Jacob F., (Bertha), 1950, OBS—Furlough  
長野県軽井沢町 1178  
ベテル・ハウス クック
- Colston, Miss Augusta B., 1964, PCUS—116, Hongu-cho, Kochi-shi, Kochi-ken (0888-2-5784)  
高知市本宮町 116  
コルストン
- Conrad, Rev. and Mrs. Stanley, 1957, EFCM—33-2 Hifashi-Ono-cho, Koyama, Kita-ku, Kyoto-shi (075-78-2966)  
京都市北区小山東大野 2 の 33  
コンラード
- Cook, Mr. and Mrs. Don, (Dorothy), 1956, OMF—824, Sakae-machi, Sapporo-shi  
札幌市栄町 824  
クック
- Cook, Miss Dulcie, 1930, IBC (UCC)—Interboard House, 16-53 Roppongi 5-chome, Minato-ku, Tokyo (583-3325)  
東京都港区六本木 5 丁目 16-53  
インターボード・ハウス
- Cook, Mr. William L., 1962, IND—Beteru House, 1178 Karuizawa-machi, Nagano-ken (02674-3575)  
長野県軽井沢町 1178  
ベテル・ハウス クック
- Cooper, Miss June, 1957, SB 433-1, 1-chome, Ohyno-machi, Ichikawa-shi, Chiba-ken (0473-34-6071)  
千葉県市川市大野町 1 丁目 4331-1  
クーパー
- Coote, Rev. Leonard W., FEAM—Ikoma-machi, Nara-ken (3821)  
奈良県生駒町  
クート
- Copp, Rev. and Mrs. David J., (Lana D.), 1966, BMA—Ikoma-machi, Nara-ken  
奈良県生駒町  
コップ
- Corl, Rev. and Mrs. Javan, (Neva), 1955, IBC (EUB)—From July 1967: 18-15, 6-chome, Hatanodai, Shinaga-

wa-ku, Tokyo (781-0869)

東京都品川区旗の台 6 丁目 18-15

コール

Cornelius, Miss Dorothy C.,  
1951, OMF—Leave of Ab-  
sence: 13 Almond Grove,  
Westbourne Park, S.A. Aus-  
tralia

Corwin, Mr. and Mrs. Charles,  
(Elouise), 1950, TEC—272  
Kamihoya, Hoya-machi, Ki-  
tatama-gun, Tokyo

東京都北多摩郡保谷町上保谷

コーウィン

Coryell, Rev. Aimes Ada, 1952,  
MSWF—1132-1 Oaza Ichiba,  
Moroyama-machi, Iruma-  
gun, Saitama-ken

埼玉県入間郡毛呂山町大字市場

1132-1 コリエル

Coryell, Rev. Ada Mable, 1952,  
MSWF—1132-1, Oaza Ichi-  
ba, Moroyama-machi, Iru-  
ma-gun, Saitama-ken

埼玉県入間郡毛呂山町大字市場

1132-1 コリエル

Cotton, Miss Kathleen, 1965,  
JEB—c/o Rev. P. T. Luke,  
1 of 25 Kawada, Minoshima,  
Arita-shi, 1 of 25 Kawada,  
Minoshima, Arita-shi, Wa-  
kayama-ken

和歌山県有田市箕島25の1

Cottrill, Lieut. Colonel and  
Mrs. W. Stan, (Kathleen),  
1964, SA—39-21, 2-chome,  
Wada, Suginami-ku, Tokyo  
(382-0379)

東京都杉並区和田 2-39-21

コットリル

Courtney, Mr. and Mrs. Ri-  
chard, (Yvonne), 1952,  
TEAM—32, Tsukimigaoka,  
Yatomi-cho, Mizuho-ku, Na-  
goya-shi (052-851-7653)

名古屋市瑞穂区弥富町月見ヶ丘

32 コートニイ

Cowdray, Miss Freda L., 1962,  
CMS—c/o Tokyo Diocesan  
Office, 8 Shiba Sakae-cho,  
Minato-ku, Tokyo (431-  
5642)

東京都港区芝栄町 8

東京教区事務所内 カウドレー

Cox, Rev. and Mrs. George,  
(Annette Y.), 1966, SB—26  
Kami Minamida-cho, Jodo-  
ji, Sakyo-ku, Kyoto-shi  
(075-77-2257)

京都市左京区浄土寺上南田町 26

カックス

Cox, Mr. and Mrs. Ralph,  
(Stella), 1952, TEAM—6-

22, 1-chome, Miyawaki-cho,  
Takamatsu-shi, Kagawa-  
ken (0878-31-5926)

香川県高松市宮脇町 1-6-22

カックス

Cox, Rev. and Mrs. Samuel,  
(Rima), 1961, IBC (MC)—  
Leave of Absence: c/o Susu-  
mu Yamane, Pastor Ewa  
Community Church, Box  
1148, Ewa Pahu, Hawaii,  
USA

Cox, Rev. and Mrs. Theodore  
O., (Patricia), 1959, SB—1-  
198 Aza Shimoyama, Shin-  
zaike, Himeji-shi (079-24-  
6949)

姫路市新在家下山 1-198

カックス

Craig, Miss Mildred, WUMS  
—221 Yamate-cho, Naka-ku,  
Yokohama-shi (045-64-  
3993)

横浜市中区山手町 221

クレイグ

Crawford, Mr. and Mrs. Coy,  
(Margaret), 1951, IND—62  
Kariga, Marumori-cho, Igu-  
gun, Miyagi-ken

宮城県伊具郡丸森町雁歌 62

クロフォード

Crenshaw, Mr. Joseph, AG As-

sociate—Christian Child-  
ren's Home, Hondo-shi, Ku-  
mamoto-ken (0963-3671)

熊本県本渡市 キリスト教子供の  
家 クレンショー

Cullen, Mr. and Mrs. Kenneth  
R., (Beryl), 1957, CLC—  
Nishi 1-chome, Minami  
1-jo, Sapporo-shi, Hokkaido  
(0122-26-9551)

北海道札幌市南 1 条西 1 丁目

カーレン

Culpepper, Rev. Robert H.  
(Th.D.) and Mrs. Kathleen,  
1950, SB—425A, Oaza Ho-  
shiguma, Fukuoka-shi (092-  
82-1196)

福岡市字干隈 421

カルペッパー

Cundiff, Mr. William S., 1952,  
IBC (UCBWM)—Furlough  
March 1967—March 1968

Cunningham, Rev. and Mrs.  
Robert E., (Eleanor), 1953,  
LCA—4-20 Oishi Nagamine-  
yama, Nada-ku, Kobe-shi  
(078-86-4927)

神戸市灘区大石長峰山 4-20

カニングハム

Currie, Mr. Robert George,  
1966, IBC (MC)—Hokusei  
Gakuen Daigaku, 343 Nishi



22-chome, Minami 6-jo, Sapporo-shi (0122-89-2731/3)

札幌市南6条西22丁目 343

クーリ

Curry, Miss Olive, 1923, IBC (MC)—Pre-retirement Furlough c/o Mrs. Hazel Griest, 355 Burton Ave., Washington, Penn., U.S.A.

Curtin, Miss Esther, IND—36 Nakura-cho, Nishi 7-jo, Shimokyo-ku, Kyoto-shi (075-37-7220)

京都市下京区西5条名倉町 36

カーティン

## D

Dale, Mr. and Mrs. Daniel, (Joan), 1952, TEAM—4-175, Oishi, Aza Nagamineyama, Nada-ku, Kobe-shi (078-86-8845)

神戸市灘区大石長峰山 4-175

デール

Dale, Rev. and Mrs. Kenneth, (Eloise), 1951, LCA—13-7, 2-chome, Shirasagi, Nakano-ku, Tokyo (385-8617)

東京都中野区白鷺2丁目 13-5

デール

Davidson, Rev. and Mrs. Jack, (Evangeline), 1960, CMA—

Furlough until Summer 1968: 424 Howard Street, Wheaton, Ill., U.S.A.

Davidson, Rev. and Mrs. Merwyn, (Betty Lou), 1963, IBC (EUB)—880 Dange-machi, Kasai-shi, Hyogo-ken

兵庫県加西市段下町 880

ダビッドソン

Davidsson, Miss Maj, 1956, SAMJ—24-19, Asahimachi Anjo-shi, Aichi-ken (05667-4033)

愛知県安城市朝日町 24-19

デビッドソン

Davies, Miss Bernice F. (Ph. D.), 1960, IBC (UCBWM) Kobe Jogakuin, Okadayama, Nishinomiya-shi, Hyogo-ken (0798-5-1020)

兵庫県西宮市岡田山 神戸女学院  
デービス

Davis, Miss Carnella A., 1951, WEC — Hachiman-Nakayama-cho, Nagahama-shi, Shiga-ken

滋賀県長浜市八幡中山町

デービス

Davis, Rev. and Mrs. Francis A., (Martha), 1951, OMS—1648, 1-chome, Megurita, Higashi Murayama-shi, Tokyo (0423-91-3072)

東京都東村山市廻田 1-1648

デービス

**Davis, Rev. and Mrs. H.,** (Doris), 1950, CN—Box 4, Yotsukaido, Imba-gun, Chiba-ken (0472-82-2234/2428)

千葉県印旛郡四ツ街道 郵便局

私書篋 4号

デービス

**Davis, Rev. and Mrs. H. Glen,** (Joyce), 1963, PCC—2384-1 Kurosaki-cho, Oaza Najima, Fukuoka-shi (092-68-4538)

福岡市名島大字黒崎町 2384-1

デービス

**Davis, Rev. and Mrs. Jim,** (Genevieve), AG—1437 Kumagawa, Fussa-machi, Tokyo (0425-51-0966)

東京都福生町熊川 1437

デービス

**Dawkins, Rev. and Mrs.** Charles B., (Betty), 1954, LCA—29-1, Karasawa, Minami-ku, Yokohama-shi (045-65-4269)

横浜市南区唐沢 29-1

ドーキンズ

**\*Dawson, Rev. and Mrs. T. V.,** 1954, PCGJ—1580 Ajima Shinyama Kusunoki-cho, Kita-ku, Nagoya (052-98-8280)

名古屋市北区楠町味鋤山 1580

ドーソン

**Dean, Rev. Pratt J.,** 1966, SB 525 Osawa, Mitaka-shi, Tokyo

東京都三鷹市大沢 525

ディーン

**De Berdt, Rev. and Mrs. Michiel,** (Trudy), 1962, CRJM—1463-7, 1-chome, Narashino, Funabashi-shi, Chiba-ken (0474-67-6604)

千葉県船橋市習志野 1 丁目 1463-7

ドベルト

**DeCamp, Miss Grace,** 1947, TEAM—75, 2-chome, Hattusuda-cho, Takayama-shi, Gifu-ken

岐阜県高山市初田町 2-75

デキャンプ

**Deffner, Mr. and Mrs. Walter,** (Virginia), 1961, MSL—49, 3-chome, Matsunami-cho, Niigata-shi (0252-66-2526)

新潟市松波町 3-4912

デフナー

**de Forest, Rev. and Mrs. Carroll,** (Betty), 1959, 1966, IBC (RCA)—12, Gizenbocho, Azabu, Minato-ku, Tokyo (583-3516)

東京都港区麻布我善坊町 12

デ フォレスト

**DeFriend, Miss Myra, 1964,**  
FEGC—769 Kitahara, Minamisawa, Kurume-machi, Kitatama-gun, Tokyo

東京都北多摩郡久留米町南沢北  
原 769                      デフレンド

**Degelman, Rev. and Mrs. O.R.,**  
(Helen), 1947, TEAM—350,  
2-chome, Honmoku, Nakaku, Yokohama (045-62-7543)

横浜市中区本牧 2-350

デゲルマン

**Degerman, Miss Bessie, 1954,**  
TEAM—915, 4-chome, Maebara-cho, Koganei-shi, Tokyo

東京都小金井市前原町 4-915

デゲルマン

**Dehn, Mr. Wilfried, 1966, LM**  
—1933, Nakanoshima, Kawasaki-shi, Kanagawa-ken  
(044-91-2334)

神奈川県川崎市中野島 1933

デーン

**Dehnke, Rev. and Mrs. Robert,**  
(Linda), 1966, MSL—860,  
4-chome, Shimomeguro, Meguro-ku, Tokyo (712-2091)

東京都目黒区下目黒 4-860

デンケ

**Dellming, Rev. and Mrs. Bo**  
(Kerstin), 1966, SEOM—  
149 Hiramachi, Numazu-shi,  
Shizuoka-ken (0559-63-2065)

静岡県沼津市平町 149

デルミング

**Dennis, Mr. and Mrs. Richard**  
L., 1964, BIM—2163, Karuizawa-machi, Nagano-ken,  
(02674-2302)

長野県軽井沢町 2163

デニス

**Derksen, Rev. and Mrs. Peter,**  
(Mary), 1954, GCMM—  
10853 Kamezaki, Hyuga-shi,  
Miyazaki-ken

宮崎県日向市亀崎 10853

ダークセン

**DeShazer, Rev. and Mrs.**  
Jacob, (Florence), 1948,  
JFMM—Furlough until  
August 1967

**Dessau, Miss Dorothy, IND—**  
913 Miyakawa-machi, Shimogamo, Sakyo-ku, Kyoto  
(075-78-6454)

京都市下鴨宮川町 913

デソー

**Deter, Miss Virginia, 1950,**  
IBC (UPC) — Furlough  
1967-1968

Dexter, Mr. and Mrs. Albert,  
IND—88 Kusugaoka, Taka-  
ha, Nada-ku, Kobe-shi

神戸市灘区高羽楠丘 88

デクスター

DeYoung, Rev. and Mrs. John,  
(Anna Marie), 1961, ALC—  
43 Yaizu, Yaizu-shi, Shizu-  
oka-ken (05462-5063)

静岡県焼津市焼津 43

デヤング

Dick, Miss Cornelia, 1955,  
PCUS—1523, Ikano-machi,  
Zentsuji-shi, Kagawa-ken  
(Zentsuji 768)

香川県善通寺市生野町

ディック

Dickerson, Miss Barbara,  
1963, IBC(MC)—Iai Joshi  
Koto Gakko, 64 Suginami-  
cho, Hakodate-shi (School:  
0138-51-0418; House: 0138-  
51-5277)

函館市杉並町 64 遺愛女子高校

ディッカーソン

Dickinson, Rev. and Mrs. Ri-  
chard F., (Mary), 1960, IBC  
(UCMS)—7-37, 4-chome,  
Kodatsuno, Kanazawa-shi,  
Ishikawa-ken (0762-61-  
9785)

金沢市小立野 4 丁目 7-37

ディッキンソン

Dill, Rev. and Mrs. Tolbert,  
(Jane), 1961, CPC—Fur-  
lough until July, 1967

Dillard, Miss Mary, 1950,  
OBM—Furlough, Sept. 1966  
—Sept. 1967: c/o The W.R.  
Browns, 1329 South Hills  
Drive, Washington 98801,  
USA

Dillon, Rev. and Mrs. Alan,  
(Myrtle), 1948, FEGC—2-  
11, Sankubo-cho, Kawagoe-  
shi, Saitama-ken (0492-2-  
3263)

埼玉県川越市三久保町 2-11

ディロン

Dixon, Miss Joan, 1958, CMS  
—22 Jonan-so, 697 Hannyu-  
cho, Higashi-ku, Osaka (06-  
941-2382)

大阪市東区半入町 697

ディクソン

Bluby, Deaconess Eva, 1965,  
MAR-LCM—72, 1-chome,  
Higashi Naruo-cho, Nishino-  
miya-shi, Hyogo-ken (0798-  
4-1107)

西宮市東鳴尾町 1-72

ドゥルービー

Dodge, Miss Judith, 1963, IBC  
(MC)—c/o Mr. Walton

- Dodge, 8110 Troost, Kansas City, Mo. 64131 U.S.A.
- Doeden, Mr. and Mrs. Norman T.,** (Gaye), 1966, LCA—136, Higashi Tamagawa-cho, Setagaya-ku, Tokyo (03-720-4959)  
東京都世田谷区東玉川町 136  
ドーデン
- Dollinger, Miss Marion,** IND—26-10, Aoi 2-chome, Adachi-ku, Tokyo (889-9456)  
東京都足立区青井町 2 丁目 26-10  
ドリンジヤー
- Dornon, Rev. and Mrs. Ivan,** (Eleanor), 1950, 1956 IBC (MC)—Furlough 1967-1968
- Douglas, Miss Leona,** 1930, IBC (UCC)—Pre-retirement Furlough
- Dozier, Rev. and Mrs. Edwin B.,** (Mary Ellen), 1933, SB—421, Oaza Hoshiguma, Fukuoka-shi (092-82-9446)  
福岡市大字千隈 412  
ドジャー
- Draper, Rev. and Mrs. William F.,** (Helenora), 1953, PEC—8 Motokaji-machi, Sendai-shi (0222-22-4684)  
仙台市元鍛冶町 8  
ドレーパー
- Dressler, Rev. and Mrs. Guenther,** 1965, GEAM—17-37, 2-chome, Koishikawa, Bunkyo-ku, Tokyo (811-2862)  
東京都文京区小石川 2 丁目 17-41  
ドレスラー
- Driskill, Rev. and Mrs. J. Lawrence,** (Lillian), 1951, IBC (UPC)—Furlough (1967-1968)
- Drivstuen, Miss Dagny,** 1949, NLM—46, Motodaiku-machi, Tottori-shi (3265)  
鳥取市元大工町 46  
ドリブスチュン
- Dugliss, Mr. Roderick B. (Ph. D.),** and Mrs. Lucia, 1963, PEC, (ICU)—1500 Osawa, Mitaka-shi, Tokyo (0422-43-3131)  
三鷹市大沢 1500 ICU内  
ダグリス
- Duncan, Mr. and Mrs. William,** (Betty), CBFMS—90, Koganehara, Furukawa-shi, Miyagi-ken (1177)  
宮城県古川市小金原 90  
ダンカン

Dunkle, Mr. Lee, 1962, IBC  
(UCBWM) — Osagi-cho,  
Iwakura, Sakyo-ku, Kyoto-  
shi (075-78-6787)

京都市左京区岩倉大鷲町

ダンクル

Dupree, Rev. and Mrs. Charles  
J., (JoAnn), 1953, OMS—  
Furlough, June 1967-August  
1968

Duran, Rev. and Mrs. Richard,  
(Karen), 1966, CBFMS—  
Shinkawa-cho, Kurume-ma-  
chi, Kitatama-gun, Tokyo

東京都北多摩郡久留米町新川町

デュラン

Durfee, Miss Maude, 1964,  
JFM—1619-22, Kitayamane-  
dori, Niiza-machi, Kita-  
Adachi-gun, Saitama-ken

埼玉県北足立郡新座町北山根通

1619-22

ダーフィー

Dusenbury, Mr. and Mrs.  
Jerry, (Mary), 1964, IND  
(UPC Frontier Intern)—14-  
40 Higashinakano 1-chome,  
Nakano-ku, Tokyo

東京都中野区東中野 1 丁目 40-14  
万亀荘16号

デューゼンベリー

Dyck, Miss Anna, 1953,  
GCOMM—328 Hoomanboo,  
Takajo-machi, Miyazaki-ken

宮崎県高城町穂満坊 328

ディック

Dyck, Miss Susan, 1953, CMA  
—c/o 62 Minami-tamachi,  
Matsue-shi, Shimane-ken

島根県松江市南田町 62

ディック

Dyer, Rev. and Mrs. Stanley  
R., (Joanna), 1965, OMS—  
1-6, 2-chome, Asahigaoka,  
Sendai-shi, Miyagi-ken  
(9222-34-1559)

宮城県仙台市旭ヶ丘 2 丁目 1-6

ダイヤー

Dyson, Miss Mary, 1955, JEB  
—Furlough: 441 Haworth  
Road, Sandy Lane, Allerton,  
Bradford, Yorks, England

## E

Eagle, Mr. and Mrs. Charles,  
(Hazel), 1950, TEAM—Fur-  
lough: Hinckley, Minnesota,  
55037, USA

Ebinger, Deaconess Frieda,  
1953, MAR-LCM—72, 1-  
chome, Higashi Naruo-cho,  
Nishinomiya-shi, Hyogo-ken  
(4-1107)

兵庫県西宮市東鳴尾町 1-72

エビンガー

Eddy, Rev. and Mrs. William D., (Elizabeth), 1951, PEC—c/o Hokudai Center, Nishi 5-chome, Kita 15-jo, Sapporo-shi, Hokkaido (0122-71-3554)

北海道札幌市北15条西5丁目  
エディー

Edefors, Rev. and Mrs. Börji, (Inger), 1965, OMSS—42, 1-chome Yamashiro-cho, Yao-shi, Osaka-fu (0729-2-8053)

大阪府八尾市山城町1-42  
エドフォース

Edgerton, Miss Daisy, 1949, IBC (UCMS)—6-8, 1-chome, Oji Hon-cho, Kita-ku, Tokyo (Home: 900-5262; School: 828-2277)

東京都北区王子本町1丁目6-8  
エジャートン

Ediger, Rev. and Mrs. Ferdinand, (Viola), 1953, GCOMM—21-2, 1-chome, Mejirodai, Bunkyo-ku, Tokyo (947-4687)

東京都文京区目白台1丁目21-2  
エディガー

Edland, Miss Ingjerd, 1965, NLM—19, 4-chome, Nishi Akashi-cho, Akashi-shi, Hyogo-ken

兵庫県明石市西明石町4丁目19

エドランド

Edwards, Mr. and Mrs. Bruce, (Lynette), 1965, JEB—64 Kawahara-cho, Sasayama-machi, Taki-gun, Hyogo-ken

兵庫県多紀郡篠山町河原町64  
エドワーズ

Edwards, Miss Lorna B., 1953, OMF—32 Chuo, Shiroishi-machi, Sapporo-shi, Hokkaido

札幌市白石町1190  
エドワーズ

Edwards, Rev. and Mrs. O. Kemp, (Jean), 1966, OMS—1190 Karuizawa-machi, Kitasaku-gun, Nagano-ken

長野県北佐久郡軽井沢町1190  
エドワーズ

Eggen, Rev. and Mrs. Egil, (Dordi), 1963, NMS—197 Sekido-Takamatsu, Wakayama-shi (0734-44-1489)

和歌山市関戸高松197  
エッゲン

Ehnle, Mr. and Mrs. Willis R., (Lois), 1954, ACC—422 Shioda, Ichimiya-cho, Higashi, Yatsushiro-gun, Yamaguchi-ken

山梨県八代郡一宮町東塩田422  
エンリー

**Eikamp, Rev. and Mrs. Arthur,** (Norma), 1949, CG—Furlough until Summer 1968: c/o Missionary Board, 1303 E. 5th St., Anderson, Indiana, USA

**Eikeland, Miss Orlaug Randi,** 1966, NMS—15, 3-chome, Tezukayama-Nishi, Sumiyoshi-ku, Osaka-shi (06-761-6320)

大阪市住吉区帝塚山西 3 丁目 15  
エイケランド

**Eimon, Rev. and Mrs. Harold,** (Dalene), 1954, ALC—347, Sumiyoshi-cho, Kamikanuki, Numazu-shi, Shizuoka-ken (0559-2-6787)

静岡県沼津市上香貫住吉町 347  
アイモン

**Eitel, Dr. K. F. (M.D.),** 1951, LM—6-23-1 Shoto-cho, Shibuya-ku, Tokyo (467-8960)

東京都渋谷区松濤町 1 丁目 23-6  
アイテル

**Elda, Sister Magdalene, PEC-IND—Community of the Transfiguration,** 95 Tamade Shimizu Odawara, Sendai-shi (0222-34-6866)

仙台市小田原玉出清水 95  
エルダ

**Eldridge, Miss Norma,** 1965, SDA—17-3, 3-chome, Amanuma, Suginami-ku, Tokyo (392-6151)

東京都杉並区天沼 3 丁目 17-3  
エルドリッジ

**Eldridge, Mr. Richard F.,** 1965, JFM—9-50, Jonboji-cho, Kashihara-shi, Nara-ken

奈良県橿原市上品寺町 9-50  
エルドリッジ

**Elliott, Mr. and Mrs. Wm.,** (Anna), 1960, ABFMS—205 Yamate-cho, Naka-ku, Yokohama-shi (045-65-3232)

横浜市中区山手町 205  
エリオット

**Ellis, Rev. and Mrs. Andrew B.,** (Masae), 1951, LCA—35 Suizenji-Honmachi, Kumamoto-shi (0963-4-0036)

熊本市水前寺本町 35  
エリス

**Elmer, Miss Ruth,** 1949, IBC (EUB)—33-5, 4-chome, Hakusan, Bunkyo-ku, Tokyo

東京都文京区白山 4-33-5  
エルマー

**Elzinga, Miss Alice,** 1960, IBC (RCA)—c/o Baiko Jogakuin, 1854 Maruyama-cho, Shimonoseki-shi (0832-23-



6261)

下関市丸山町 1858 梅光女学院  
エルジンガ

Emanuel, Rev. and Mrs.  
Wayne E., (Mary Lou),  
1959, SB—747 Kakiuchi, Ta-  
tsumi, Minamino, Itami-shi  
(0727-72-3319)

伊丹市南野辰己垣内 747  
エマヌエル

Emily, Rev. and Mrs. Donald,  
(Jean), 1963, MSL—Box  
4148, Miebashi, Naha-shi,  
Okinawa (3-0242)

沖縄那覇市美栄橋 私書箱 148  
エミリー

Engelmohr, Mr. and Mrs. Karl,  
1964, LM—541, 1-chome,  
Shomoyama, Kogashi, Iba-  
raki-ken

茨城県古河市下山町 1-541  
エンゲルモール

Engeman, Rev. and Mrs.  
Harry, (Eleanor), 1950,  
CMSJ—2570 Minami-machi,  
Shibukawa-shi, Gunma-ken  
(0279-22-1080)

群馬県渋川市南町 2570  
エンゲマン

Engholm, Mr. and Mrs. Duane,  
(Charlene), 1954, FEGC—  
Furlough

Engle, Miss Judith, PEC—Box  
8, Yokkaichi-shi, Mie-ken  
(0593-53-2541)

三重県四日市市郵便局私書箱 8  
エンゲル

Engver, Miss Maria, 1951,  
IND—183-2, Miyakawa-cho,  
Kurayoshi-shi, Tottori-ken

鳥取県倉吉市宮川町 183-2  
エングヴァー

Enloe, Rev. and Mrs. W. Win-  
ton, Jr., (Mary), 1961,  
PCUS—4-12, Higashi-Sen-  
da-machi, 1-chome, Hiroshi-  
ma-shi (41-0624)

広島市東千田町 4-12  
エンロー

Enns, Rev. and Mrs. Robert,  
(Ruth), 1962, MBM—Fur-  
lough

Eraker, Rev. and Mrs. Anders,  
(Möyfrid), 1957, NMS—310  
Shinga-cho, Kashiwara-shi,  
Nara-ken (07442-5205)

奈良県橿原市新賀町 310  
エラケル

Ericson, Rev. and Mrs. Wil-  
bert, (Leona), 1953, LCA—  
967-20, Azanumanoue, Tsu-  
shima, Okayama-shi, Oka-  
yama-ken (0862-22-9232)

岡山市津島字沼ノ上 967-20

エリクソン

Eriksson, Miss Astrid, SFM—  
648, Tsurumi-cho, Tsurumi-  
ku, Yokohama-shi (045-50-  
2433)

横浜市鶴見区鶴見町 648

エリクソン

Eriksson, Miss Linnea, 1951,  
OMSS—Furlough: c/o 608  
Sargent St., San Francisco,  
California

Eriksson, Mr. and Mrs. Paul,  
(Maj-Britt), 1951, SEMJ—  
Furlough

Eskildsen, Rev. and Mrs. Ed-  
ward, (Marian), 1960, ALC  
—222 Otowa-cho, Shizuoka-  
shi (0542-52-9078)

静岡市音羽町 222

エスキルドセン

Essenburg, Mr. and Mrs.  
Martin, (Barbara), 1959,  
CRJM—117 Shinbashi, Ochi-  
ai, Kurume-machi, Kitata-  
ma-gun, Tokyo (Office:  
0424-71-2720/0022, Home:  
0424-71-1272)

東京都北多摩郡久留米町落合新  
橋 117

エッセンバーグ

Ettling, Mr. and Mrs. Adal-  
bert, (Margot), 1953, LM—

Oiso 1661, Oiso-machi, Na-  
ka-gun, Kanagawa-ken

神奈川県大磯町大磯 1661

エットリング

Evans, Miss Karen, 1965, CG  
—93, 3-chome, Okusawa-  
machi, Tamagawa, Seta-  
gaya-ku, Tokyo (701-6508)

東京都世田谷区玉川奥沢町 3 丁  
目 93

イヴァンズ

Everett, Miss Oreta, 1964,  
RPM—Box 589, Kobe Port,  
Kobe-shi

神戸市港郵便局私書箱 589

エヴェレット

Ewing, Miss Hettie Lee, 1925,  
CC—739 Nakada, Shizuoka-  
shi

静岡市中田 739

エウイング

## F

Faber, Mr. and Mrs. Ernest,  
(Neva), 1954, CnC—Fur-  
lough, June 1967—Septem-  
ber 1968

Fadel, Rev. and Mrs. Allen,  
(Jane), 1951, TEAM—1605  
Tokumaru-cho, Itabashi-ku,  
Tokyo (933-7090)

東京都板橋区徳丸町 1605

- フェイデル  
Fagre, Rev. and Mrs. Ivan,  
(Pauline), 1956, ALC—13-  
35, 2-chome, Shirasagi, Na-  
kano-ku, Tokyo (385-5737)  
東京都中野区白鷺2丁目13-35  
ファグリー
- Fairfield, Mr. and Mrs. John,  
(Betty), 1951, IBC (UCBWM)  
—9-19, 1-chome, Osawa, Mi-  
taka-shi, Tokyo (0422-43-  
9324)  
東京都三鷹市大沢1丁目9-19  
フェアフィールド
- Fanger, Mr. and Mrs. Clifford,  
IND—62 Kariga, Marumori-  
cho, Igu-gun, Miyagi-ken  
宮城県伊具郡丸森町雁歌62  
ファンガー
- Fanger, Mr. Richard, 1952,  
IND—62 Kariga, Marumori-  
cho, Igu-gun, Miyagi-ken  
宮城県伊具郡丸森町雁歌62  
ファンガー
- Faris, Miss Eleanor, 1955,  
RPM—Box 10, Tarumi, Ko-  
be-shi (078-77-2155)  
神戸市垂水郵便局私書箱10  
フェリス
- Farrell, Mr. and Mrs. R.A.,  
(Ella), 1962, IND—Fur-  
lough, July 1967 to August  
1968
- Fält, Rev. and Mrs. Harald,  
(Mildred), 1966, MCCA—17-  
3, Mori Aza Kitanomachi,  
Motoyama-cho, Higashi, Na-  
da-ku, Kobe-shi  
神戸市東灘区本山町森字北の町  
17-3  
フェルト
- Fast, Rev. and Mrs. Marvin,  
ACOP—4385-13, Kitayama,  
Imba, Asahi-machi, Higashi  
Kasugai-gun, Aichi-ken  
愛知県東春日井郡旭日町印場喜  
多山4385-13  
ファスト
- Fearnehough, Mr. and Mrs.  
William, (Sheila), 1963,  
OMF—Furlough to Septem-  
ber 1968: 110 Ivy Park  
Road, Sheffield 10, England
- Feely, Miss (Rev.) Gertrude,  
(Ed.D), 1931, IBC (MC)—  
Christian Youth Center, Mi-  
kage-cho, Higashi Nada-ku,  
Kobe (078-85-3793)  
神戸市東灘区御影町 クリスチ  
ャン・ユースセンター  
フィーリー
- Feil, Rev. and Mrs. Paul H.,  
(Dorothy), 1954, LCA—2-  
7, Tama-cho, Fuchu-shi, To-  
kyo (0423-62-4673)

東京都府中市多磨町2丁目7

ファイル

フィールドハウス

**Felcher, Miss Dora**, 1966—  
c/o Mr. Torigai, Ichijo-dori,  
Shinmachi Nishi-iru, Kami-  
kyo-ku, Kyoto-shi (075-45-  
3555)

京都市上京区新町西入ルー一条通  
鳥貝方

フェルチャー

**Fenner, Mr. Charlie W.**, 1959,  
SB—708-11, Nishijin-ma-  
chi, Fukuoka-shi (092-82-  
5014)

福岡市西新町 798-11

フェンナー

**Fersome, Miss Alice**, JFMM—  
Leave of Absence

**Phager, Miss Gunhild**, 1956,  
MCCS—Furlough: Donsö,  
Sweden

**Fielder, Mr. and Mrs. L. Ger-  
ald**, (Jo Beth), 1954, SB—  
798-11, Nishijin-machi, Fu-  
kuoka-shi (092-82-8426)

福岡市西新町 798-11

フィルダー

**Fieldhouse, Mr. and Mrs. Mar-  
vin L.**, (Iris), OBSF—  
3704, Karuizawa-machi, Na-  
gano-ken

長野県軽井沢町 3704

**Finch, Rev. and Mrs. Bobby**,  
(Kay), BBF—Box 30, Ota-  
shi, Gunma-ken (02762-  
6355)

群馬県太田市郵便局私書箱 30

フィンチ

**Finnseth, Rev. and Mrs. Per**,  
(Synnove), 1952, NLM—  
Furlough

**Fisch, Rev. and Mrs. Edwin**  
W., (Laura), 1951, TEAM—  
Furlough

**Fisher, Mr. and Mrs. Hubert**  
E., (Mary), 1951, OMF—730  
Shinkotoni-machi, Sapporo-  
shi, Hokkaido

北海道札幌市新琴似町 730

フィッシャー

**Fisher, Miss Penelope A.**,  
1958, MSCC—133 no 132,  
Koizumi-cho, Kitami-shi,  
Hokkaido

北海道北見市小泉町 133 の 132

フィッシャー

**Fisher, Mr. Ronald W.**, OMF  
—824, Sakae-machi, Sap-  
poro-shi, Hokkaido

北海道札幌市栄町 824

フィッシャー

**Fisk, Mr. and Mrs. Gerald H.**,  
(Donna), 1960, BGC—6-2,  
Zenmyoji, Wakayama-shi  
(0734-55-1320)

和歌山市善明寺6の2

フィスク

**Fittz, Mr. and Mrs. Herman**,  
(Dorothy), 1950 16, 2-cho-  
me, Isogo-machi, Isogo-ku,  
Yokohama-shi (045-75-  
6510)

横浜市磯子区磯子町2-16

フィッツ

**Flaherty, Mr. and Mrs. Theo-  
dore E.**, (Mary), 1949, 1953,  
IBC (RCA)—37-A, Yama-  
te-cho, Naka-ku, Yokohama-  
shi (045-64-1183)

横浜市中区山手町37

フラハティ

**Fleenor, Mr. and Mrs. Julius**,  
(Virginia), 1950, CnC—Fur-  
lough until August 1967

**Fleischman, Deaconess Ba-  
bette**, 1951, MAR-LCM—72,  
1-chome, Higashi Naruo,  
Nishinomiya-shi, Hyogo-ken  
(4-1107)

兵庫県西宮市東鳴尾1丁目72

フライッシマン

**Fleischman, Miss Lorraine**,  
1952, CBFMS—13-15, 1-

chome, Hiyorigaoka, Ishino-  
maki-shi, Miyagi-ken (02252-  
2-5288)

宮城県石巻市日和丘1丁目13-15  
フレイシュマン

**Flewelling, Mr. and Mrs. Wil-  
liam**, (Esther), 1956, JACM  
—Furlough

**Flowers, Miss E. Maurine**,  
1952, OMF—Furlough to  
August 1968: 15674 Lenore,  
Detroit, Michigan, USA

**Flynn, Rev. and Mrs. Stanley**,  
(Helen), BBF—15-656 Ni-  
tona-cho, Chiba-shi

千葉市仁戸名町15-656

フリン

**Foege, Rev. and Mrs. Richard**  
(Mary), 1964, ALC—8-20,  
2-chome, Nunohashi, Hama-  
matsu-shi, (0534-71-1098)

浜松市布橋2丁目8-20

フエーゲ

**Fontnote, Dr. Audrey (M.D.)**,  
1952, SB—Furlough 1967-  
1968

**Ford, Rev. and Mrs. Einar**,  
1953, EFCM—1892 Moto-  
machi, Kasukabe-shi, Saita-  
ma-ken

埼玉県春日部市本町1892

- フォード | Minato-ku, Tokyo (409-2426)  
 Foreman, Miss Alice, 1955, CBFMS—Furlough: Box 5, zWheaton, Illinois, USA  
 東京都港区南青山 6 丁目 10-7  
 麗石荘 5 号 フォスター
- Forsberg, Miss Ruth, 1947, TEAM—75, 2-chome, Hatsuda-cho, Takayama-shi, Gifu-ken (0472-82-2234)  
 岐阜県高山市初田町 2 丁目 75  
 フォースベルグ
- Forster, Mr. and Mrs. Fred, (June), 1964, CN—Box 4, Yotsukaido, Inba-gun, Chiba-ken (0472-82-2234)  
 千葉県印旛郡四街道郵便局  
 私書箱 4 号 フォスター
- Foss, Miss Eleanor M., 1936, CMS—Poole Gakuin, 5-chome, Katsuyama-dori, Ikunoku, Osaka-shi (06-731-3190)  
 大阪市生野区勝山通 5 丁目  
 プール学院内 フォス
- Foss, Miss Marit, 1951, NLM—Yanai, Oda-machi, Oda-shi, Shimane-ken  
 島根県大田市大田町柳井  
 フォス
- Foster, Miss Mary, 1954, IBC (MC)—Reiseki-so #5, 10-7, Minami Aoyama, 6-chome, Franklin, Rev. and Mrs. Sam
- Foster, Mr. and Mrs. Robert, (Phyllis), 1964, IBC (MC)—8-chome, Nishi 1-jo, Tsukisappu, Sapporo-shi (0122-86-4578)  
 北海道札幌市月寒西 1 条 8 丁目  
 フォスター
- Fox, Mr. Karl Louis, 1966, LCA—20-7, 4-chome, Oemachi, Kumamoto-shi (0963-64-4658)  
 熊本市大江町 4-20-7  
 フォックス
- Fox, Rev. and Mrs. Roger, (Margaret), 1951, FEGC—1736 Katayama, Niiza-machi, Kita-Adachi-gun, Saitama-ken (0424-71-2448)  
 埼玉県北足立郡新座町片山 1736  
 フォックス
- Foxwell, Rev. and Mrs. Philip R., (Jane), 1948, JPM—96 Koyama, Kurume-cho, Kita Tama-gun, Tokyo (0424-71-2905)  
 東京都北多摩郡久留米町小山 96  
 フォックスウェル

- H., Jr., (Dorothy), 1929, IBC (UPC)—29 of 3, Inokashira 5-chome, Mitaka-shi, Tokyo (0422-43-5047)  
東京都三鷹市井の頭5丁目3-29  
フランクリン
- Frazier, Rev. and Mrs. George, (Mary Beth), IND—1700-1, Kokubu-machi, Kurume-shi, Fukuoka-ken  
福岡県久留米市国分町1700-1  
フラツィール
- Frazier, Rev. Leslie, (Ph.D.) and Mrs. Bonnie, 1964, GFA—64, Midorigaoka, Honmoku, Naka-ku, Yokohama-shi (045-64-8812)  
横浜市中区本牧緑ヶ丘64  
フレンジュア
- Fredlund, Miss Mabel M., 1952, OMF—Furlough
- Frehn, Rev. and Mrs. Malcolm, (June), 1925, IBPFM—Higashi 1-chome, Kita 18-jo, Sapporo-shi, Hokkaido  
北海道札幌市北18条東1丁目  
フレン
- Frens, Mr. and Mrs. James, (Ruthe), 1950, TEAM—Furlough
- Frett, Rev. and Mrs. Calvin, (Dorothy), 1961, JPM—Furlough
- Friesen, Mr. and Mrs. Abraham F., (Jacqueline), 1955, OMF—7-19, Tomino-cho, Hirosaki-shi, Aomori-ken (01722-2-5986)  
青森県弘前市富野町7ノ19  
フリーゼン
- Friesen, Miss Anne, 1954, OMF—824 Sakae-machi, Sapporo-shi, Hokkaido  
北海道札幌市栄町824  
フリーゼン
- Friesen, Rev. and Mrs. Harry, MBM—4-19 Nagamine Yama, Oishi, Nada-ku, Kobe (078-86-4942)  
神戸市灘区大石長峰山4-19  
フリーゼン
- Friesen, Mr. and Mrs. Jacob, (Junko), 1955, TEAM—20-16, 4-chome, Izumino-machi, Kanazawa-shi, Ishikawa-ken (0762-41-7588)  
石川県金沢市泉野町4丁目20-16  
フリーゼン
- Friesen, Miss Leonore, 1951, GCMM—39, 1-chome, Matsubashi-cho, Miyazaki-shi (0985-2-4574)

宮崎市松橋町 1-39

フリーゼン

Friesen, Rev. and Mrs. Roland, (Jean), 1952, FEGC—Onakazato, Fujinomiya-shi, Shizuoka-ken

静岡県富士宮市大中里

フリーゼン

Friesen, Rev. and Mrs. William, (Lois), 1953, JEM—Furlough: c/o Box 640, Three Hills, Alberta, Canada

Frivold, Rev. and Mrs. Robert W., (Ruth), 1952, AG—160, 4-chome, Nagamineyama, Nada-ku, Kobe-shi (078-86-3149)

神戸市灘区長峰山 4 丁目 160

フリヴォード

Fromm, Rev. and Mrs. Elwood, (Keiko), 1953, MSL—2, 9-chome, Irifune-cho, Otaru-shi, Hokkaido (0134-3-0628)

北海道小樽市入船町 9 丁目 2

フロム

Fujii, Rev. and Mrs. Daniel T. IND—Box 1, Yamato-shi, Kanagawa-ken

神奈川県大和市郵便局私書箱  
1 号

フジイ

Fujimoto, Miss June, 1964, FEGC—111 Hakuraku, Kanagawa-ku, Yokohama-shi

横浜市神奈川区白楽 111

フジモト

Fukada, Rev. and Mrs. Robert M., (Laura), 1960, IBC (MC)—27 Nobori-uchimachi Shugakuin, Sakyo-ku, Kyoto-shi (075-78-4682)

京都市左京区修学院登リ内町

フカダ

Fulop, Rev. Robert (Ph.D.) and Mrs. Verne, 1958, ABFMS—4834 Mutsuura, Kanazawa-ku, Yokohama-shi (045-70-8347)

横浜市金沢区六浦 関東学院大学  
内

フロップ

Fultz, Miss Catherine, 1951, PCUS—17, Chokyujimachi, Higashi-ku, Nagoya-shi (052-971-8898)

名古屋市東区長久寺町 17

フルツ

Fultz, Mrs. Exie, CnC—Apt. B., 13, Mitatoyoka-cho, Shibuya, Minato-ku, Tokyo (452-4018)

東京都港区芝三田豊岡町 13

フルツ



## G

**Gaenzle, Mr. and Mrs. Heinz,**  
(Irmgard), 1956, LM—423  
Suzaki, Yamanishi, Ninomiya-machi, Naka-gun, Kanagawa-ken

神奈川県中郡二の宮町山西須崎  
423 ゲンズレ

**Gaerdstrom, Miss Milda, SFM**  
—205, Ozato-cho, Honmoku,  
Naka-ku, Yokohama-shi  
(62-0888)

横浜市保土ヶ谷区岩間町 2-122  
ゲルドストロム

**Galley, Miss Judith, 1963,**  
TEAM—7-22, 1-chome, Ose-  
machi, Hitachi-shi, Ibaraki-  
ken

茨城県日立市会瀬町 1 の22の 7  
ギャリー

**Gamble, Miss Marjorie, 1961,**  
OMF—Leave of Absence,  
Ganaby, Ballymoney, Co.  
Antrim, Northern Ireland

**Gamblin, Rev. and Mrs.**  
Arthur, (Haruko), 1953,  
IBC (MC)—Leave of Ab-  
sence

**Gamlan, Miss Anna, 1949,**  
NLM—633 Kawasaki, Tsu-

yama-shi, Okayama-ken

岡山県津山市川崎 633

ガムレン

**Gano, Rev. and Mrs. Glenn G.,**  
(Mary Jean), 1954, ABFMS  
—Furlough

**Garner, Miss Margaret, 1949,**  
IBC (UCBWM)—126 Tsu-  
chitai, Sendai-shi (0222-22-  
6638)

仙台市土樋 126

ガーナー

**Garrott, Rev. W. Maxfield**  
(Th.D) and Mrs. Dorothy C.,  
1934, SB, Seinan Jogakuin,  
Shimo Itozu, Kokura-ku,  
Kitakyushu-shi, Fukuoka-  
ken (093-56-5656)

福岡県北九州市小倉区下到津

西南女学院

ギャロット

**Geslin, Rev. Roger H. (Ph.**  
D.) and Mrs. Lois, 1958,  
IBC (UCMS)—5-year leave  
of absence

**Gerber, Miss M., JMHE—**  
242-3, Hanyuno, Habikino-  
shi, Osaka-fu (0729-55-  
1348)

大阪府羽曳野市埴生野 242-3

ゲルバ

**Gerry, Mr. and Mrs. Robert**

- J., 1951, CLC—5509 Kita  
Oizumi-machi, Nerima-ku,  
Tokyo (922-1118)  
東京都練馬区北大泉町 3509  
ゲリー
- Gerst, Mr. and Mrs. Wilhelm,  
(Elfriede), 1961, LM—541  
Shimoyama 1-chome, Koga-  
shi, Ibaraki-ken (1983)  
茨城県古河市下山 1 丁目 541  
ゲルスト
- Giboney, Mr. and Mrs. Terry,  
(Susan), 1963, CC—Fur-  
lough: 631 N. Juanita, La-  
Habra, California, USA
- Gilbertson, Rev. and Mrs.  
Gaylen, (Stella), 1953, ALC  
22, 3-chome, Tokugawa-cho,  
Higashi-ku, Nagoya-shi  
(052-941-3223)  
名古屋市東区徳川町 3 丁目 22 番  
地  
ギルバートソン
- Gilg, Miss Audrey, 1962, IBC  
(UCBWM)—1B House, 16-  
53, 5-chome, Roppongi, Mi-  
nato-ku, Tokyo (583-3325)  
東京都港区六本木 5 丁目 16-53  
インターボード・ハウス ギルグ
- Gillespie, Rev. and Mrs. A. L.,  
(Viola), SB—7-25, 1-chome,  
Uenosaka, Toyonaka-shi,  
Osaka-fu (068-53-3176)
- 大阪府豊中市上野坂 1 丁目 7-25  
ギレスピー
- Gittings, Mr. and Mrs. James  
A., (Sue), 1965, IBC (UPC)  
—10-8, 1-chome, Kami Osa-  
ki, Shinagawa-ku, Tokyo  
(473-3071)  
東京都品川区上大崎 1 丁目 10-8  
ギッティンクス
- Gizzi, Rev. and Mrs. Vincent,  
(Virginia), 1951, OBM—281  
Yokoyama, Iwakuni-shi, Ya-  
maguchi-ken  
山口県岩国市横山 281  
ギジー
- Glass, Miss Eva, 1951, OMF—  
32, Chuo, Shiroishi-machi,  
Sapporo-shi  
札幌市白石町中央 32  
ガラス
- Glawion, Sister Ruth, 1964,  
LM—935 Kugahara, Ota-ku,  
Tokyo (751-0211)  
東京都大田区久ヶ原 935  
グラワイオン
- Gleason, Mr. Alan (Ph.D.) and  
Mrs. Emily, 1956, IND-ICU  
—House 348, 1500 Osawa,  
Mitaka-shi, Tokyo (0422-  
43-3131, Ext. 436)  
東京都三鷹市大沢 1500  
348 号館  
グリーンソン

**Godert, Miss Agnes, 1955,**  
PCUS—Apt. A-3, Sugiyama  
Building, 10 Meitoku-cho,  
Gifu-shi (0582-4-6131)

岐阜市明德寺10 杉山ビル内3号  
ゴダート

**Godoy, Rev. and Mrs. Rolf**  
(Petra, 1950, LFCN—49-2,  
Torii-machi, Tsu-shi, Mie-  
ken (05928-8-6246)

三重県津市鳥居町2-49

グドイ

**Goeres, Rev. and Mrs. Richard,**  
(Gloria), 1946, MSL—2-go,  
15, 1-chome, Tama-cho, Fu-  
chu-shi, Tokyo (0423-61-  
9586)

東京都府中市多磨町1丁目15の  
2号 ギャス

**Goes, Rev. and Mrs. Gosta,**  
1954, SEOM—Furlough

**Going, Rev. and Mrs. Thomas,**  
(Adrienne), 1955, MSL—Ki-  
tanaka, Sanjo-shi, Niigata-  
ken (02563-3-1857)

新潟県三条市大字北中字村下  
ゴイニング

**Goldsmith, Miss Mabel O.,**  
CMS—(Retired) 10 Seiren-  
cho, Shojima, Kurume-shi,  
Fukuoka-ken (09422-4971)

福岡県久留米市荘島青蓮町10

ゴールドスミス

**Goodal, Mr. and Mrs. A. Ri-  
chard—Higashi 4-chome,**  
Kita 22-jo, Sapporo-shi  
(0122-71-0522)

札幌市北22条4丁目

グドール

**Gooden, Rev. and Mrs. Joe R.,**  
(Fredda), 1950, IND—Fur-  
lough until August 1967

**Goring, Rev. and Mrs. V.I.,**  
(Kathleen), 1964, MSCC—  
Furlough

**Gornitzka, Rev. and Mrs. Ro-  
bert W. (Astri), 1954, EOM**  
—Furlough until Sept. 1968:  
Prestegerdov 25 ,Oslo 8,  
Norway

**Gosden, Rev. and Mrs. Eric W.**  
(Mary St. John), 1933, 1934,  
JEB—6-11, 6-chome, Suma-  
ura-dori, Suma-ku, Kobe-shi  
(078-71-5651)

神戸市須磨区須磨浦通6-6-11

ゴスデン

**Goss, Mr. and Mrs. Donn,**  
1949, TEAM—419, Eifuku-  
cho, Suginami-ku, Tokyo  
(321-2280)

東京都杉並区永福町419

ゴス

Goto, Mr. John, 1951, IND—  
62 Kariga, Marumori-cho,  
Igu-gun, Miyagi-ken

宮城県伊具郡丸森町雁歌 62

ゴトー

Grant, Mrs. Elizabeth Wain-  
right, 1963, IBC (MC)—To-  
kyo Woman's Christian  
College, 6, 2-chome, Zenpu-  
kuji-cho, Suginami-ku, To-  
kyo (390-5522)

東京都杉並区善福寺町 2-6

東京女子大内

グラント

Grant, Mr. Robert H., 1947,  
IBC (UCBWM)—Maruma-  
chi-dori, Imadegawa Agaru,  
Kamikyo-ku, Kyoto-shi  
(075-43-5940)

京都市上京区今出川上ル室町通

グラント

Grant, Rev. and Mrs. Worth  
C., (Kathryn S.), 1950, SB  
—18-7, Kamiyama-cho, Shi-  
buva-ku, Tokyo (467-6128)

東京都渋谷区神山町 18-7

グラント

Graves, Miss Alma, 1936, SB  
—2-195, Nishijin-machi, Fu-  
kuoka-shi (092-82-7698)

福岡市西新町 2-195

グレーヴス

Gravklev, Miss Sylvi, 1957,

EOM—2-84, Sakae-cho, Ha-  
ramachishi, Fukushima-ken  
(024422-4227)

福島県原町市栄町 2-84

グラブクレグ

Graybill, Mr. and Mrs. John  
W., (Lucille), 1957, BIC—  
228, Nukui Minami-machi,  
4-chome, Koganei, Tokyo  
(0423-81-9975)

東京都小金井市貫井南町 4 丁目  
228

グレイビル

Green, Rev. and Mrs. H.E.,  
(Jean), 1957, MSCC—Nishi  
3-chome, Sakae-machi, Asa-  
hikawa-shi, Hokkaido (0166-  
2-9395)

北海道旭川市栄町西 3 丁目

グリーン

Green, Dr. and Mrs. William  
M., 1967, CC—Ibaraki  
Christian College, 4048 Ku-  
jimachi, Hitachi-shi, Ibara-  
ki-ken

茨城県日立市久慈町 4048

茨城クリスチャン・カレッジ

グリーン

Gregory, Miss June, 1966,  
CLC—3509 Kita-oizumi-ma-  
chi, Nerima-ku, Tokyo (922-  
1118)

東京都練馬区北大泉町 3509

グレゴリー

**Grenz, Miss Elsie, 1951, WMC**  
—850, Tenjin-cho, Sasebo-  
shi, Nagasaki-ken (09562-2-  
6909)

長崎県佐世保市天神町 850

グレンツ

**Greyall, Rev. Arthur, 1952,**  
AG Associate—Hondo Kiri-  
suto Kodomo Home, Hondo-  
shi, Kumamoto-ken

熊本県本渡市 本渡キリスト子供  
ホーム

グレイオール

**Grier, Rev. and Mrs. Louis,**  
(Dorothy), 1948, IBC  
(UPC)—9-chome, Komatsu-  
bara-cho, Wakayama-shi  
(0734-22-0630)

和歌山市小松原町 9 丁目

グリーア

**Griesy, Rev. Paul, 1955, IBC**  
(UCBWM)—Leave of Ab-  
sence

**Griffin, Rev. and Mrs. Harry**  
Dee, (Barbara Jo Terry),  
1962, SB—2091 Musashino,  
Oaza Fussa, Fussa-machi,  
Nishitama-gun, Tokyo  
(0425-51-2931)

東京都西多摩郡福生町大字福生  
武蔵野 2091

グリフィン

**Griffiths, Mr. David R.H., 1966,**  
OMF—824 Sakae-machi,

Sapporo (0122-72-4974)

札幌市栄町 824

グリフィス

**Griffiths, Mr. and Mrs. Michael**  
C., (Valerie), 1957, OMF—  
Furlough to June 1968: 45  
Ledborough Lane, Beacons-  
field, Bucks, England

**Grigg, Miss Pearl, 1961, IND**  
—21-20, Kamiikeda-cho, Ki-  
tashirakawa, Sakyo-ku,  
Kyoto (075-78-5777)

京都市左京区北白川上池田町

21-20

グリッグ

**Grisdale, Mr. and Mrs. John,**  
(Edith Margaret), 1961,  
IND—St. Paul's Senior  
High School, Faculty House  
#2, Niiza-machi, Saitama-  
ken (0484-71-2323)

埼玉県新座町 立教高等学校職員  
住宅 2 号館

グリスデール

**Gronlund, Mrs. Mildred, 1951,**  
GYF—1-chome, Shimo-mi-  
yanaga, Nakatsu-shi, Oita-  
ken

大分県中津市下宮永 1

グロンランド

**Gronning, Rev. and Mrs. Arne,**  
(Elsa), 1951, NLM—1-27,  
Chimori-cho, Suma-ku, Ko-  
be-shi (71-1662)

神戸市須磨区千守町 1 の 27

グロンニング

Grosjean, Miss Violet C.,  
USPG—3-5-9 Kamoe-cho,  
Hamamatsu-shi, Shizuoka-  
ken

静岡県浜松市鴨江町 3-5-9

グロスジーン

Grove, Mr. and Mrs. Leslie,  
(Carolyn), 1957, JEM—1-6,  
Okuda, Shinmachi, Toyama-  
shi

富山市新町奥田 1-6

グローブ

Grubbs, Rev. and Mrs.  
Thomas, (Alice), 1948, IBC  
(UPC)—Leave of Absence:  
30 S. Idaho St., San Mateo,  
California 94401, USA

Grube, Miss Alice, 1932 IBC  
(UPC)—10-25 Furuno-cho,  
Kawachinagano-shi, Osaka-  
fu (07215-2065)

大阪府河内長野市古野町 10-25

グループ

Gudeman, Miss Mary Ellen,  
1964, TEAM—31, 2-chome,  
Kita-machi, Hotarugaike,  
Toyonaka-shi, Osaka-fu

大阪府豊中市螢池北町 2-31

グードマン

Guenther, Rev. and Mrs. Heinz  
(Anneliese), 1954, IBC  
(UCC)—Furlough: 57  
Humewood Dr., Toronto 10,  
Canada

Guilbert, Mr. Thomas, PEC—  
c/o Hokudai Center, Nishi  
5-chome, Kita 15-jo, Sap-  
poro-shi (0122-71-3554)

札幌市北 15 条西 5 丁目 北大セン  
ター内 ギルバート

Gulbrandsen, Mrs. Dagny,  
1950, FCM—Furlough:  
Trondheimsvegen 458, Oslo  
9, Norway

Gullatt, Rev. and Mrs. Tom  
D., (Mary S.), 1950, SB—  
Furlough, 1967-1968

Gundersen, Miss Johanna,  
1950, FCM—Furlough

Gurganus, Mr. and Mrs. L.T.,  
(Joan), 1960, CC—138, Ta-  
kegahana, Matsudo-shi, Chi-  
ba-ken

千葉県松戸市竹ヶ花 138

ゲーガナス

Gustafsson, Rev. and Mrs.  
Arne, (Rigmor), 1965,  
MCCS—Furlough: Frimu-  
rarvägen, 7 g. Lidingö, Swe-  
den

Gwinn, Miss Alice E., 1922,  
IBC (UCBWM Retired)—  
464 Umeya-cho, Hitosujime,  
Nishi-iru, Karasuma, Ima-  
degawa-segaru, Kamikyo-  
Kyoto

京都市上京区今出川上ル烏丸西  
入ルー筋目梅谷町 464 グウィン

## H

Habbestad, Miss June, 1957,  
TEAM—1164, Nakamaru-  
mae, Minamizawa Kurume-  
machi, Kitatama-gun, To-  
kyo (0424-71-3917)

東京都北多摩郡久留米町南沢中  
丸前 1164 ハベスタッド

Hagen, Miss Kirsten, 1950,  
FCM—73-9, Minamiyama-  
Seto-shi, Aichi-ken (0561-  
82-6348)

愛知県瀬戸市南山町 73-9  
ハーゲン

Hagstrom, Miss Britta, 1957,  
OMSS—Furlough: Orebro  
Missionary Society, Box  
330, Orebro, Sweden

Hain, Miss Irene, 1962, GAM  
—Furlough: Vohwinkel,  
Falken Laynstr. 11, Alliam  
Mission, West-Germany

Halberg, Mr. and Mrs. Roland  
(Margaret), 1957, CBFMS  
—Furlough until July, 1968

Hale, Miss Elizabeth M., 1962,  
CMS—c/o Immanuel Church,  
3-chome, Saiwai-machi, To-  
kushima-shi

徳島市幸町 3 丁目 インマヌエル  
教会内 ヘール

Haley, Mrs. Virginia B., 1954,  
PEC-IND—St. Paul's Uni-  
versity (Rikkyo Daigaku),  
3-chome, Ikebukuro, Toshi-  
ma-ku, Tokyo (983-2262)

東京都豊島区池袋 3 丁目 立教大  
学 ヘイリー

Halstrom, Mr. and Mrs. Dale,  
1952, EFCM 31-12, 2-chome,  
Bessho, Urawa-shi, Saita-  
ma-ken (0488-22-3601)

埼玉県浦和市西別所 2 丁目 12 の  
31 ハルストーム

Hamer, Rev. Heyo E., 1961,  
GEAM—Furlough: 295  
Loga, An der Friedenskirche  
13, West-Germany

Hamilton, Miss Blanche, 1959,  
ABWE—8-18, Terukuni-cho,  
Kagoshima-shi

鹿児島市照国町 8-18  
ハミルトン

**Hamilton, Mr. and Mrs. David,**  
(Betty), 1965, TEAM—  
1199-A, Karuizawa-machi,  
Nagano-ken

長野県軽井沢町 1199

ハミルトン

**Hammond, Mr. and Mrs. Al-**  
**vin, (Eleanor),** 1954, CnC—  
345, Mukodai, Onta, Higa-  
shi-murayama-shi, Tokyo  
(0423-91-1400)

東京都東村山市大岱向台 345

ハモンド

**Hancock, Miss Margery,** 1966,  
CLC—3509 Kitaoizumi-ma-  
chi, Nerima-ku, Tokyo (992-  
1118)

東京都練馬区北大泉町 3509

ハンコック

**Hancock, Mr. John W.,** 1962,  
OMF—Furlough: 16, Glad-  
stone Rd., Folkstone, Kent,  
England

**Hanneman, Mr. Carl, (Ph.D.)**  
**and Mrs. Donna,** 1964, MSL  
—2487 Jindaiji-machi, Cho-  
fu-shi, Tokyo (0424-82-  
7228)

東京都調布市深大寺町 2487

ハネマン

**Hansen, Mr. and Mrs. Sven-**  
**Olof, (Ulla),** 1958, SAMJ—

34-44, 5-chome, Kamoe-cho,  
Hamamatsu-shi Shizuoka-  
ken (0534-3-5051)

静岡県浜松市鴨江町 5 丁目 34-44

ハンセン

**Hanson, Rev. and Mrs. Ed-**  
**ward G., (Pearl W.),** 1950,  
JGL—56, Koyama-Itakura-  
cho, Kita-ku, Kyoto-shi

京都市北区小山板倉町

ハンソン

**Hanson, Miss Marion,** 1951,  
ALC—18 Mukaiyama-Dai-  
machi, Toyohashi-shi (0532-  
811-5046)

豊橋市向山台町

ハンソン

**Haraughty, Miss Mary L.,**  
1950, PCUS—112, Yama-  
moto-dori, 4-chome, Ikuta-  
ku, Kobe-shi

神戸市生田区山本通 4 丁目 112

ハラティ

**Harbin, Rev. and Mrs. A.**  
**Vandiver, (Winnie Lee),**  
1934, 1940, IBC (MC)—  
#6 Kwansei Kakuin, Nishi-  
nomiya-shi, Hyogo-ken  
(0798—2070)

兵庫県西宮市 関西学院 6 号

ハービン

**Harder, Miss Helene,** 1947,



LCA—Furlough: c/o Dr. L. S. G. Miller, 107 Lee Street, Winchester, Va., 22601, USA

Furlough: c/o Box 711, Three Hills, Alberta, Canada

**Hardley, Rev. and Mrs. Robert, (Taiko), 1953, AG Associate—Box 5, Machidashi, Tokyo**

東京都町田市町田郵便局私書箱  
5号 ハードリー

**Hardy, Miss Edna, 1965, WEC—569 Kondo, Gokasho-cho, Kanzaki-gun, Shiga-ken (Ishizuka 47)**

滋賀県神崎郡五箇荘町金堂 569  
ハーデー

**Hardy, Rev. and Mrs. Robert D. (Mavis S.), 1953, SB—45, 2-chome, Hamamuru-cho, Niigata-shi (0252-66-1452)**

新潟市浜浦町2丁目 43  
ハーディ

**Harkness, Mrs. Lucetta, 1960, IBC (MC)—Pre-retirement Furlough from September**

**Harms, Rev. and Mrs. Walter, (Ellen), 1959, MSL—15, Nakano-cho, Ichigaya, Shinjuku-ku, Tokyo**

東京都新宿区市ケ谷仲之町 15  
ハームス

**Harris, Miss Cora, 1949, JEM**

**Harris, Miss Esma R., 1953, WEC—Furlough: 48 Woodside Ave., Strathfield, N.S.W. Australia**

**Harris, Mr. and Mrs. Hugh (Phyllis), 1958, NAV—893 Honjuku Koyama, Kurumemachi, Kitatama-gun Tokyo (0424-71-4807)**

東京都北多摩郡久留米町小山本  
宿 893 ハリス

**Harris, Rev. and Mrs. Thomas J., Jr. (Barbara), 1963, IBC (RCA)—House #1, Kwansei Gakuin, Nishinomiya-shi, Hyogo-ken (0798-51-1789)**

兵庫県西宮市関西学院1号館  
ハリス

**Harrison, Rev. and Mrs. Colin C., (Christine), MS (SPG)—234, Yamate-cho, Nakaku, Yokohama-shi (045-64-1688)**

横浜市中区山手町 234  
ハリソン

**Hartley, Miss Phyllis, 1962, CN—Box 2, Yotsukaido, Imba-gun, Chiba-ken (0472-82-2234/2428)**

千葉県印旛郡四ツ街道郵便局  
私書箱2号                      ハートリー

**Hartman, Miss Doris**, 1952,  
IMC (MC)—1637-4, Furu-  
ichi, Yasufuruichi-cho, Asa-  
gun, Hiroshima-ken

広島県安佐郡安古市町古市 1637-  
4                      ハートマン

**Hartwig, Miss Irmgard**, 1954,  
GMM—Bethesda Home,  
Chosei-mura, Chosei-gun,  
Chiba-ken (Chosei 475102-  
62)

千葉県長生郡長生村 ベテスダ・  
ホーム                      ハートヴィッグ

**Haruyama, Rev. and Mrs.**  
Justin, (Sarah), 1961, IBC  
(MC)—137, Kami Arata-  
cho, Kagoshima-shi (09922-  
4-4774)

鹿児島市上荒田町 137

ハルヤマ

**Harvey, Rev. and Mrs. Pharis**,  
(Jane), 1964, IBC (MC)—  
9, 5-banchi, Minamidaira,  
Fukushima-shi (02452-2-  
1308)

福島市南平5番地9

ハーベイ

**Hasegawa, Mrs. Roy**, 1936,  
IND—3, 1-chome, Horino-  
uchi, Suginami-ku, Tokyo

(311-5722)

東京都杉並区堀ノ内1-3

ハセガワ

**Hash, Rev. and Mrs. Orlando**  
(Herdis), 1960, ALC—246  
Aza Kitashinkiri, Takashi-  
cho, Toyohashi-shi, Aichi-  
ken (0532-3-0846)

豊橋市高師町字北新切 246

ハッシュ

**Hashman, Rev. and Mrs. Wil-**  
liam L. (Jeani Margaret),  
1964, SB—Leave of Ab-  
sence: 5224, 12th St., N.E.,  
Seattle, Washington, 98105,  
USA

**Hathaway, Rev. and Mrs. Bill**  
(Dixie), BBF—1-7-36, Mi-  
namigaoka, Chikusa-ku, Na-  
goya-shi (052-71-0158)

名古屋市千種区南ヶ丘 17-36

ハサウェイ

**Hatori, Rev. and Mrs. Akira**  
(Reiko), 1955, JEMS—Tai-  
heiyo Hosokyokai, 1433, 2-  
chome, Setagaya, Setagaya-  
ku, Tokyo (420-3166)

東京都世田谷区世田谷2丁目  
1433

ハトリ

**Haugen, Miss Aase**, 1953,  
FCM—17, Kiyokawa-cho,

- Takefu-shi Fukui-ken (0776-81-2915)  
 福井県武生市清川町 47  
 ハウゲン
- Hausknecht, Rev. and Mrs.** Phillip A. (Ryoko), 1963, LCA—8, Nakazono-cho, Kushiro-shi, Hokkaido (c/o 2-7274)  
 北海道釧路市中園町 8  
 ハウスクネクト
- Havlick, Miss Dorothy**, 1951, IBC (UPC)—7-7, 4-chome, Kudan Minima, Chiyoda-ku, Tokyo (261-6763)  
 東京都千代田区九段南 4 丁目 7-7  
 ハブリック
- Hawkinson, Miss Marian**, 1952, LCA—2429-1, Higashi-Tsu-Shimo, Ogori-machi, Yamaguchi-ken (1096)  
 山口県小郡町東津下 1-2429  
 ホーキンソン
- Hayes, Rev. and Mrs. Charles K.** (June Carolyn), 1964, SB—House #1, 110, 1-chome, Shimouma, Setagaya-ku, Tokyo (414-3893)  
 世田谷区下馬町 1 丁目 110 ハウス 1 号  
 ヘイズ
- Hayman, Mr. and Mrs. David E.**, (Roslyn), 1952, OMF—49
- Sawada, Tsukurimichi, Aomori-shi (01772-4-2745)  
 青森市造道字沢田 49 番地  
 ヘイマン
- Hays, Rev. George H.** (Th. D.) and Mrs. Helen N., 1948, SB—425 Oaza Hoshiguma, Fukuoka-shi, Fukuoka-ken (092-82-6543)  
 福岡県福岡市大字干隈 425  
 ヘイズ
- Hays, Rev. and Mrs. Ronald** (Marilynn), 1965, ALC—29-11, 2-chome, Hanegi-cho, Setagaya-ku, Tokyo (322-0445)  
 東京都世田谷区羽根木町 2 丁目 29-11  
 ヘイズ
- Hegge, Mr. and Mrs. Myron** (Irene), 1950, TEAM—31, 2-chome, Hamaura-cho, Niigata-shi (0252-66-0997)  
 新潟市浜浦町 2 丁目 31  
 ヘギー
- Heil, Rev. and Mrs. L. E.** (Letha), 1952, JCG—Furlough
- Heim, Rev. Kenneth E.**, 1953, PEC—24-7, Minami Aoyama, 1-chome, Minato-ku, To-

kyo (Office: 408-3435)

東京都港区南青山1丁目24-1

ハイム

Heimonen, Mr. Lasse O.,  
FFFM—92, Higashi Tenno-  
coh, Okazaki, Sakyo-ku,  
Kyoto-shi (075-76-5830)

京都市左京区岡崎東天王町92

ハイモーン

Heimonen, Mr. and Mrs. Lauri  
Veli (Anna-Liisa), 1952,  
FFFM—92, Higashi Tenno-  
cho, Okazaki, Sakyo-ku,  
Kyoto-shi (075-76-5830)

京都市左京区岡崎東天王町92

ハイモーン

Heimvik, Miss Aud, 1959,  
NMS—15, 3-chome, Tezuka-  
yama-nishi, Sumiyoshi-ku,  
Osaka-shi (06-761-6320)

大阪市住吉区帝塚山西3丁目15

Heimビック

Heiss, Rev. and Mrs. Donald  
R. (Joyce S.), 1957, SB—1-  
28, 2-chome, Hirahata-cho,  
Misawa-shi, Aomori-ken  
(017652-4266)

青森県三沢市平畑町2丁目1-28

ハイス

Helimäki, Miss Hanna H.,  
1964, FFFM—702, Ikeno-  
uchi-cho, Zeze, Otsu-shi,

Shiga-ken

滋賀県大津市膳所池ノ内町702

ヘルメーキ

Helland, Mr. and Mrs. Bruce  
(Delna), 1951, TEAM—Fur-  
lough

Helland-Hansen, Miss Merete,  
1961, NMS—Furlough

Hellberg, Miss Gullbritt, 1952,  
SEMJ—273-33 Aza Raiba,  
Noboribetsu-cho, Horobetsu-  
gun (014382-2310)

北海道幌別郡登別町字来馬273-  
33

ヘルバーク

Heller, Miss Henny, 1961, GAM  
—Kenmachi, Kasamatsu-  
machi, Hashima-gun, Gifu-  
ken (87-3655)

岐阜県羽島郡笠松町県町

ヘラー

Helling, Mr. and Mrs. Hubert  
(Virginia), 1952, CN—Mi-  
nami 16, Nishi 12-jo, Sap-  
poro-shi (0122-3-5040)

札幌市西12条南16

ヘリング

Hemmingby, Mr. and Mrs.

- Arne (Karen), 1950, FCM—  
1012, Tawara-machi, Fukui-  
shi, Fukui-ken (0776-22-  
6315)  
福井県福井市田原町  
ヘミングビー
- Henriksson, Miss Gunilla,  
1966, M C S S — Swedish  
School, 2481 Onuma, Saga-  
mihara-shi, Kanagawa-ken  
神奈川県相模原市大沼 2481  
スウェーデン・スクール  
ヘンリックソン
- Henry, Mr. and Mrs. Kenneth  
(Gladys), 1951 TEAM—WA  
1315 Nakagami-cho, Aki-  
shima-shi, Tokyo (0425-4-  
3379)  
東京都昭島市中神町 1315  
ヘンリー
- Henschel, Miss Hanna, 1960,  
NGM—Furlough: 28 Bre-  
men 2, Vahrer Str. 243,  
West-Germany
- Hereford, Miss Nannie N.,  
1932, IBC (UPC)—2-13  
Hachikubo, Ohmi-machi, Ni-  
shi Kubiki-gun, Niigata-ken  
(Ohmi 563)  
新潟県西頸城郡青梅町八久保 2-  
13  
ヘレフォード
- Herje, Rev. and Mrs. Kunt  
(Anna), 1967, NLM—Hiru-  
zen Kogen, Kami-Osada, Ya-  
zuka-mura, Maniwa-gun,  
Okayama-ken  
岡山県真庭郡八束村上長田ヒル  
ゼン高原  
ヘルジェ
- Hersey, Mr. and Mrs. Fred  
(Evelyn), 1956, FWBM—  
Furlough
- Hessel, Rev. and Mrs. R. A.  
Egon (Grace), IND—3-10,  
4-cho, Naka Mikunigaoka,  
Sakai-shi, Osaka-fu  
大阪府堺市中区三国ヶ丘 4 丁目 3 の  
10  
ヘッセル
- Hesselink, Rev. I. John, Jr.  
(D. Theol.) and Mrs. Etta,  
1953, IBC (RCA)—136, 5-  
chome, Higashi-cho, Koga-  
nei-shi, Tokyo (0423-81-  
9655)  
東京都小金井市東町 5 丁目 136  
ヘッセリンク
- Hestekind, Rev. and Mrs. H.  
N. (Grace), 1948/49, PCM  
—Furlough
- Hetcamp, Miss Ruth, 1960,

GMM—329-5, Eifuku-cho,  
Suginami-ku, Tokyo

(321-4794)

東京都杉並区永福町 329-5

ヘットキャンブ

Hetherington, Miss M. June,  
1966, OMF—824 Sakae-ma-  
chi, Sapporo-shi (0122-72-  
4974)

札幌市栄町 824

ヘーザリントン

Heywood, Mr. and Mrs. Ronald  
E., (Anne), 1950/1953, JEB  
—1 of 53, 1-chome, Himuro-  
cho, Hyogo-ku, Kobe-shi

神戸市兵庫区氷室町 1 丁目 53-1

ヘイウッド

Hibbard, Miss Esther L. (Ph.  
D.), 1929, IBC (UCBWM)—  
Furlough from October  
1967

Hibbs, Miss Genevieve, 1963,  
OMF—29 Greenbarle, Fal-  
mouth, Cornwall, England

Hicks, Captain Joyval, 1964,  
SA—17, 2-chome, Kanda  
Jimbocho, Chiyoda-ku, To-  
kyo (263-7311)

東京都千代田区神田神保町 2 丁目  
17 ヒックス

Highfill, Miss Virginia B., SB  
38-6, Minami-cho, Itabashi-  
ku, Tokyo (955-4584)

東京都板橋区南町 38-6

ハイフィル

Highwood, Mr. and Mrs. David  
C. (Dorothy), 1955, OMF—  
Ikushumbetsu, Mikasa-shi,  
Hokkaido

北海道三笠市幾春別

ハイウッド

Hillhouse, Miss Helen, 1964,  
IBC (MC)—Seiwa Woman's  
College, House #1, Okada-  
yama, Nishinomiya-shi,  
Hyogo-ken (0798-5-0709)

兵庫県西宮市岡田山 1 号館

ヒルハウス

Hilliard, Mr. and Mrs. W.I.,  
(Norma), 1949, SDA—2, Ni-  
shi 6-chome, Kita Hachijo,  
Sapporo (0122-71-5322)

札幌市北八条西六丁目 2

ヒリアード

Hinchman, Rev. and Mrs. B.L.  
(Nadine), 1949, ABFMS—  
Furlough

- Hindal, Miss Hope**, 1949,  
TEAM—87, 1-chome, Soshigaya, Setagaya-ku, Tokyo  
東京都世田谷区祖師ヶ谷 1-87  
ヒンダル (0472-3-8347)  
千葉県幕張町 4 の 639  
ハジエス
- Hinton, Mr. William C.**, 1962,  
CC—Furlough  
名古屋市東区徳川町 5 丁目 40  
ホフマン
- Hinz, Rev. and Mrs. David**  
(Jean), 1956, MSL—31-21,  
2-chome, Hamaura-cho, Niigata-shi (0252-66-2450)  
新潟市浜浦町 2-31-21  
ヒンズ
- Hire, Miss Eleanore**, 1959,  
IBC (UCBWM)—29 Imahakata-machi, Nagasaki-shi  
(Apt. Office: Tel.—095822-3-2641)  
長崎市今博多町 29  
ハイヤー
- Hoaglund, Rev. and Mrs. Alan**  
(Betty), 1954, LCA—118, Kitamochida-machi, Matsuyama-shi, Ehime-ken (0899-3-1435)  
愛媛県松山市北持田町 118  
ホーグランド
- Hodges, Rev. and Mrs. Olson**  
S. (Lelia), BBF—4-639, Makuhari-machi, Chiba-shi  
Holecek, Mr. and Mrs. Frank  
(Ruth), 1947, CBFMS—  
Wakamiya-cho, Kitakami-
- Hoffman, Mr. and Mrs. Willis**  
R. (Michiko), MJO—40, 5-chome, Tokugawa-cho, Higashi-ku, Nagoya-shi  
(052-94-4694)  
名古屋市東区徳川町 5 丁目 40  
ホフマン
- Hoffner, Rev. and Mrs. Karl**  
(Agda), 1952, OMSS—Furlough: c/o Orebro Missionary Society, Box 330, Orebro, Sweden
- Hoh, Rev. and Mrs. David J.**  
(Adelle), 1954, LCA—20-28, 4-chome, Oe-machi, Kumamoto-shi (0963-64-0566)  
熊本市大江町 4 丁目 20-28  
ホー
- Hoke, Rev. and Mrs. Donald**  
E., (Martha), 1952, TEAM—8440 Yabo, Kunitachi-shi Tokyo (0425-72-6236)  
東京都国立市谷保 8440  
ホーク

shi, Iwate-ken (019762-4789)

岩手県北上市若宮町

ホレチェック

Holland, Miss Barbara, 1964, SDA—Box 7, Hodogaya-Nishi, Yokohama (045-95-2421)

横浜市保土ヶ谷西私書箱7

ホーランド

Holloway, Rev. and Mrs. Ernest Lee Jr. (Ida Nelle D.), SB—Leave of Absence: 4806 Jeffery Drive, Nashville, Tenn., USA

Holmgren, Mr. and Mrs. Carl A. (Dorothy), 1959, ABFMS—Kanto Gakuin, 4 Miharudai, Minami-ku, Yokohama-shi (045-23-6628)

横浜市南区三春台4

関東学院

ホームグレン

Holritz, Rev. and Mrs. Bernard (Jeannette), 1950, TEAM—706, 2-chome, Nari-mune, Suginami-ku, Tokyo (312-5146)

東京都杉並区成宗2丁目706

ホーリッツ

Holte, Miss Rosclyn, 1952,

ALC—183 Otowa-cho, Shizuoka-shi (0542-52-9079)

静岡市音羽町183

ホルテ

Homerstad, Rev. and Mrs. John (Frances), 1951, ALC—1984, Otsu-dori, Shimada-shi, Shizuoka-ken (05473-7-4338)

静岡県島田市大津通1984

ホームステッド

Honaman, Mr. and Mrs. William Fredrick (Eleanor) 1958, PEC—24-1, Minami Aoyama, 1-chome, Minatoku, Tokyo (Office: 408-3436; Home: 408-2524)

東京都港区南青山1丁目24-1

ハナマン

Honjo, Rev. and Mrs. Ralph S. (Irene T.), 1966, SB—22-5, 2-chome, Kamokogahara, Sumiyoshi, Higashi Nada-ku, Kobe-shi (078-84-8535)

神戸市東灘区住吉鴨子ヶ原2丁目22-5

ホンジョー

Hoole, Miss Averill M., 1964, WEC—569 Kondo, Gokasho-cho, Kanzaki-gun, Shiga-ken (Ishizuka 47)

滋賀県神崎郡五箇荘町金堂569

ホール



**Hoover, Miss Annie, 1949, SB**  
—Nishi 14-chome, Minami  
22-jo, Sapporo-shi, Hokkaido  
(0122-56-2062)

札幌市南 22 条西 14 丁目

フーバー

**Horgen, Miss Borghild, 1954**  
EOM—2-84, Sakae-cho, Ha-  
ramachi-shi, Fukushima-ken  
(024422-4227)

福島県原町市栄町 2-84

ホルゲン

**Horisberger, Miss Therese,**  
1967, SAM—Bethel House,  
Karuizawa-machi, Nagano-  
ken

長野県軽井沢町ベテルハウス

ホリスベルガ

**Horn, Rev. and Mrs. Clifford**  
(Bettie), 1961, MSL—2-224,  
Takahana-cho, Omiya-shi

大宮市高鼻町 2-224

ホーン

**Horning, Miss Enid M., 1954,**  
IBC (UCC)—Ryogoku, To-  
misato-mura, Imba-gun,  
Chiba-ken (55)

千葉県印旛郡富里村両国

ホーニング

**Horton, Miss Frances, 1952,**  
SB—603-30, 2-chome, Haza-  
ma-cho, Funabashi-shi, Chi-

ba

千葉県船橋市飯山町 2 丁目 603-  
30

ホートン

**Horton, Rev. and Mrs. Freder-**  
rick M. (Elvee W.), 1950,  
SB—798-11, Nishijin-machi,  
Fukuoka-shi (092-82-3597)

福岡市西新町 798-11

ホートン

**Hoshizaki, Rev. and Mrs. Reiji**  
(Asano), 1949, SB—36, 3-  
chome, Otana-cho, Chikusa-  
ku, Nagoya-shi (052-71-  
4543)

名古屋市千種区御棚町 3 丁目 36

ホシザキ

**Hoslett, Mr. Sherman (Ph.D.)**  
and Mrs. Martha, 1962, ALC  
—Furlough until Summer  
1968

**Hosmer, Rev. and Mrs. Robert**  
(Katrine), 1966, LB—8 Ka-  
micho, Narayama Moto-  
Shinmachi, Akita-shi (01882  
-2-4949)

秋田市檜山本新町上野 8

ホスマー

**Hosopple, Mr. and Mrs.**  
Clarence, 1966, BIM—2163  
Karuizawa-machi, Nagano-

ken (02674-2302)

長野県軽井沢町 2163

ホソプル

**Hostettler, Mr. and Mrs.**  
Rudolf (Erika), 1966, SAM  
—Ryotsu-shi, Niigata-ken

新潟県両津市

ホステトラー

**Hottenbacher, Mr. and Mrs.**  
Dankmar (Christel), 1958,  
GAM—8-3, 1-chome, Oshiba-  
cho, Ichinomiya-shi

一宮市押場町 1 丁目 8-3

ホッテンバッハー

**Hovey, Miss Marion**, 1963,  
TEAM—7-22, 1-chome, Ose-  
machi, Hitachi-shi, Ibaraki-  
ken

茨城県日立市会瀬町 1-7-22

ホーヴェイ

**Howard, Miss Ethel**, 1957,  
OMF—18 Shiratori-cho, Ha-  
kodate-shi, Hokkaido

北海道函館市白鳥町 18

ハワード

**Howard, Rev. and Mrs. Stan-  
ley P., Jr. (Patsy McG.)**,  
1949, SB—537 Suwanodai,  
Tomino, Kokura-ku, Kita-  
kyushu (093-52-0192)

北九州市小倉区富野寿和の台 537

ハワード

**Howder, Mr. and Mrs. Robert**  
(Esther), 1964, ABWE—814  
Shimo Ishiki-cho, Kagoshi-  
ma-shi

鹿児島市下一色町 814

ハウダー

**Howell, Fiss Elizabeth**, 1948,  
IBC(MC)—Furlough

**Howlett, Rev. and Mrs. Floyd**  
G. (Doreen), 1951, IBC  
(UCC)—Kita 6-chome, Hi-  
gashi 2-jo, Nayoro-shi, Hok-  
kaido (2659)

北海道名寄市東 2 条 6 丁目

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**Hoyer, Rev. and Mrs. Virgil**  
(Janice), 1962, ALC—Fur-  
lough until Summer 1968

**Huddle, Rev. B. Paul, S.T.D.**  
and Mrs. Martha, 1948, LCA  
—13-35, 2-chome, Shirasagi,  
Nakano-ku, Tokyo (385-  
4626)

東京都中野区白鷺 2 丁目 13-35

ハドル

**Huddle, Miss Elizabeth C.**,  
1951, LCA—Kyushu Jogaku-  
in, 300 Murozono, Shimizu-

- machi, Kumamoto-shi (0963-64-3964)  
 熊本市清水町室園 300  
 九州女学院内 ハドル
- Hudson, Miss Lenora, SB—8-136,** Naka 2-chome, Yachiyo-cho, Yahata-ku, Kitakyushu-shi, Fukuoka-ken (093-6-4783)  
 福岡県北九州市八幡区八千代町中 2 丁目 8-136  
 ハドソン
- Hufnagel, Mr. and Mrs. Daniel (Evelyn), 1961, OMF—62-5,** Miyuki-cho, Shizunai-machi, Hokkaido  
 北海道静内町御幸町 62 のハ  
 フネゲル
- Huggins, Mr. and Mrs. Phares (Lucile C.), 1954, WMC—113** Shiratake-cho (09562-2-2434)  
 長崎県佐世保市白竹町 113  
 ハギンス
- Hughes, Mrs. Marie, 1952, JFM—Box 9,** Kashiwazaki-shi, Nara-ken (07442-3587)  
 奈良県橿原市 郵便局私書箱 9  
 ヒューズ
- Hume, Miss Doris, 1952, FEGC 111** Hakuraku, Kanagawa-ku, Yokohama-shi (045-49-9017)  
 横浜市神奈川区白楽川  
 ヒューム
- Hunt, Miss Ecco, 1965, ABFMS 77** Kuritaya, Kanagawa-ku, Yokohama-shi, (045-49-3890)  
 横浜市神奈川区栗田谷 77  
 ハント
- Hunt, Miss Janet, BIM—2163,** Karuizawa-machi, Nagano-ken (02674-3969)  
 長野県軽井沢町 2163  
 ハント
- Hunter, Mr. and Mrs. D. M., IND—769, 6-chome,** Kitahara, Minamizawa, Kurumemachi, Kitatama-gun, Tokyo (0424-71-1589)  
 東京都北多摩郡久留米町南沢北原 6-769  
 ハンター
- Hunter, Miss Arlie, 1964, JEM Kashiwazaki Seisho Gakuin,** Kashiwazaki-shi, Niigata-ken (025722-3347)  
 新潟県柏崎市柏崎聖書学院  
 ハンター
- Hunter, Rev. David, 1963, IBC (MC)—Chinzei Gakuin, Sa-kaeda-cho, Isahaya-shi, Na-gasaki-ken (09572-2-1963)**  
 長崎県諫早市栄田町

鎮西学院内

ハンター

山梨県塩山市下於曾 565

イブステッド

**Huttenlock, Rev. and Mrs.**

George (Sue), 1951, CBFMS—167-3, Hakken Koji, Minami Koizumi, Sendai-shi, Miyagi-ken (0222-56-1980)

宮城県仙台市南小泉八軒小路

167-3

ハッテンロック

**Hyland, Rev. and Mrs. Philip**

(Judith), 1950, ALC—Furlough until Summer 1968

**Hymes, Rev. and Mrs. Robert**

A. (Janet), 1952, AG—5-17, 3-chome, Honcho, Hoya-shi, Tokyo (0424-61-7561)

東京都保谷市本町 3-5-17

ハイムス

**Hyndman, Miss Mavis J., 1963,**

PCC—24, Wakamiya-cho, Shinjuku-ku, Tokyo (269-2909)

東京都新宿区若宮町 24

ハインドマン

## I

**Ibstedt, Mr. and Mrs. Nils**

(Bjorg), SFM—565, Shimo-ozo, Enzan-shi, Yamanashi-ken

**Ichikawa, Mr. Ben, 1949, JEM**

—Kashiwazaki Seisho Gakuin, Kujiranami-machi, Kashiwazaki-shi, Niigata-ken (025722-3347)

新潟県柏崎市鯨波町

柏崎聖書学院

イチカワ

**Ikenouye, Rev. and Mrs. Iwao**

(Sachiye), 1951, 1953, JEM—162, 3-chome, Tera-machi, Takada-shi

新潟県高田市寺町 3 丁目 162

イケノウエ

**Imai, Rev. and Mrs. Gordon**

(Joan), 1962, IBC(UCC)—Furlough: 71 Lionel Crescent Don Mills, Toronto 7, Canada

**Ingebretsen, Rev. and Mrs.**

Ernst (Gerda), 1953, NMS—Furlough

**Ingulsrud, Rev. Lars, 1952,**

ALC—31-2, 5-chome, Kaki-moto-cho, Toyota-shi, Aichi-ken

愛知県豊田市柿本町 5 丁目 32-1

イングルスルド

Inouye, Mr. and Mrs. Howard  
F. (Betty Y.), 1965, FMF—  
1736 Katayama, Niiza-  
machi, Kita-Adachi-gun,  
Saitama-ken

埼玉県北足立郡新座町片山 1736  
イノウエ

Irwin, Rev. Allen L. (Ph.D.)  
and Mrs. Marie, 1960, IBC  
(UCBWM)—33 Uwa-cho,  
Komegafukuro, Sendai-shi  
(0222-23-3834)

仙台市米ヶ袋上丁 33  
アーウィン

## J

Jaabaek, Miss Petra, 1949,  
NLM—121, Soto Nakabara-  
cho, Matsue-shi, Shimane-  
ken (0852-2-5444)

島根県松江県外中原町 121  
ヨーベック

Jackson, Mr. and Mrs. Ken-  
neth (Jean), 1956, IBC  
(UCBWM)—Furlough: Apt.  
105, 509 West 121st St., New  
York 10027, USA

Jackson, Rev. and Mrs. W. H.,  
Jr. (Doris S.), SB—1919, 3-  
chome, Kami Ishihara, Cho-

fu-shi, Tokyo (0422-44-  
5997)

東京都調布市上石原 3 丁目 1919  
ジャクソン

Jacobsen, Rev. and Mrs.  
Morris (Kathleen), 1949/  
1950, JEM—Kashiwazaki  
Seisho Gakuin, Kujiranami-  
machi, Kashiwazaki-shi, Nii-  
gata-ken (025722-3347)

新潟県柏崎市鯨波町  
柏崎聖書学院内 ジャコセブン

Jäger, Mr. Siegfried, 1965, LM  
—1933 Nakanoshima, Kawa-  
saki-shi, Kanagawa-ken  
(044-91-2334)

神奈川県川崎市中原島 1933  
イエガー

Jakobsen, Rev. A. Bruno, NMS  
—30, Teraguchi-cho, Nada-  
ku, Kobe-shi (078-85-2878)

神戸市灘区寺口町 30  
ジャコセブン

James, Rev. and Mrs. William  
O., (Elsie), 1951, TEAM—  
2395 Sagiyama, Gifu-shi,  
Gifu-ken (0582-4-2675)

岐阜県岐阜市鷺山 2395  
ジェイムス

Jamieson, Mr. and Mrs. Nor-  
man—Tachi West Court W  
91, Nakagami-machi, Aki-

shima-shi, Tokyo

東京都昭島市中神町立ウエスト  
コート 91 ジェミソン

**Jansson, Rev. and Mrs. Helge**  
(Gertrude), OMSS—Sakai-  
fukuin Center, 254, Hiraoka-  
cho, Sakai-shi, Osaka-fu  
(0722-7-0367)

大阪府堺市平岡町 254  
堺福音センター ヤンソン

**Jansen, Mr. and Mrs. Arlin**  
(Ruth), 1966, GCMM—220,  
Nishijingu-cho, Miyazaki-shi  
宮崎市西神宮町 220

ジャンセン

**Janzen, Rev. and Mrs. George**  
(Martha), 1959, 1953,  
GCMM—504-1 Kirishima-  
cho, Miyazaki-shi (0985-2-  
6406)

宮崎市霧島町 504 の 1  
ジャンセン

**Jarvis, Rev. F. D. (Th.D) and**  
**Mrs. Clara, NLL—1736 Ka-**  
**tayama, Niiza-machi, Kita**  
**Adachi-gun, Saitama-ken**  
**(0424-71-1625)**

埼玉県北足立郡新座町片山 1736  
ジャーヴィス

**Jastram, Rev. and Mrs. Robert**  
(Phyllis), 1953, MSL—2-12,  
3-chome, Otemachi, Shibata-

shi, Niigata-ken (025422-22-  
38)

新潟県新発田市大手町 3 丁目 2 の  
12 ジャストラム

**Jatun, Rev. and Mrs. Jore**  
(Herborg S.), 1967, NLM—  
3, 2-chome, Nakajima-dori,  
Fukiai-ku, Kobe-shi (22-  
6956)

神戸市葺合区中島通 2 丁目 3  
ヤトゥン

**Jeanes, Miss Dorothy, 1951,**  
**FECC—1242, Yorii-machi,**  
**Osato-gun, Saitama-ken**

埼玉県大里郡寄居町 1242  
ジーンズ

**Jenkins, Rev. D. M., MS—194,**  
**Yamashita-cho, Naka-ku,**  
**Yokohama-shi (045-68-**  
**4651)**

横浜市中区大手町 194  
ジェンキンズ

**Jenkins, Miss Jackie, 1955,**  
**FLGC—111, Hakuraku, Ka-**  
**nagawa-ku, Yokohama-shi**  
**(045-49-9017)**

横浜市神奈川区白楽川 111  
ジェンキンス

**Jenny, Rev. and Mrs. Rudolph**  
**G. (Barbara), 1961, LCA—**  
**1306 Katano Hon-machi 4-**  
**chome, Kōkura-ku, Kita-**

- kyushu-shi, Fukuoka-ken  
(093-52-6925)  
福岡県北九州市小倉区片野本町  
4丁目1306 ジェニー
- Jensen, Rev. and Mrs. Louis F.  
(Iris), 1957, CMSJ—43, 3-  
chome, Shimouma-machi,  
Setagaya-ku, Tokyo (421-  
9094)  
東京都世田谷区下馬町3丁目43  
ジャンセン
- Jensen, Rev. and Mrs. Roy  
(Phyllis), 1953, TEAM—  
Furlough
- Jervis, Dr. and Mrs. Robert—  
Furlough: 21 High Hill  
Drive, Agincourt, Ontario,  
Canada
- Joerneman, Miss Brita, SFM—  
Furlough: Smyrnakyrkan  
Göteborg, Sweden
- Johansson, Miss Ingegerd,  
1965, SAMJ—2-839, Aza-so  
Inae Shinden, Minato-ku,  
Nagoya-shi  
愛知県名古屋港区新田字莊  
2-839 ヨハンソン
- Johansson, Miss Inger, 1958,  
OMSS—2-65, Shonai Nishi-  
machi, Toyonaka-shi, Osaka-  
fu (06-392-2595)
- 大阪府豊中市庄内町2-65  
ヨハンソン
- Johnson, Mr. and Mrs. Bo  
(Eivor), SFM—Furough:  
Karlbergsgatan 6, Avesta,  
Sweden
- Johnson, Dr. C.D. (M.D.) and  
Mrs. Thelma, 1956, SDA—  
17-3, Amanuma 3-chome,  
Suginami-ku, Tokyo (392-  
6151)  
東京都杉並区天沼3丁目17-3  
ジョンソン
- Johnson, Rev. and Mrs.  
Dwight (Sylvia), 1959, LCA  
—61, Tsukimigaoka-Danchi,  
Miyazaki-shi (0985-5-2856)  
宮崎市月見丘団地61  
ジョンソン
- Johnson, Rev. and Mrs. Gor-  
don (Lucille), 1951, CMSJ—  
1822, Kowada, Chigasaki-  
shi, Kanagawa-ken (0467-  
82-7483)  
神奈川県茅ヶ崎市小和田1822  
ジョンソン
- Johnson, Rev. and Mrs. Harold  
I. (Edna), 1952, AWM—11  
Nakamura-cho, Itabashi-ku,  
Tokyo (955-5401/957-4011)  
東京都板橋区中丸町11  
ジョンソン

Johnson, Rev. Harriet Ann,  
1951, IBC(UPC)—2542 Yu-  
ki-cho, Tsu-shi, Mie-ken  
(05928-8-5665)

三重県津市結城町 2542

ジャンソン

Johnson, Mr. and Mrs. John  
(Greta), SFM—Furlough:  
Karlbergsgatan 6, Avesta,  
Sweden

Johnston, Maire A., 1965, OMF  
—824 Sakae-machi, Sap-  
poro-shi, Hokkaido

北海道札幌市栄町 824

ジョンストン

Joliff, Mr. Robert, 1958, CC—  
Ibaraki Christian College,  
4048 Omika, Kuji-machi,  
Hitachi-shi, Ibaraki-ken  
(029452-2251)

茨城県日立市久慈町 4048

ジョリフ

Jones, Miss Gladys, 1950,  
CBFMS—Furlough: Green-  
field Center, New York  
12833, USA

Jones, Miss Glenys, 1953,  
CJPM—202 Shimoizumi,  
Ishikawa-machi, Ishikawa-  
gun, Fukushima-ken

福島県石川郡石川町下泉 202

ジョンズ

Jones, Miss Gwyneth B., 1953,  
CJPM—202 Shimoizumi,  
Ishikawa-machi, Ishikawa-  
gun, Fukushima-ken

福島県石川郡石川町下泉

ジョンズ

Jones, Rev. and Mrs. M. Joe  
(Doris), 1954, OMS—1648,  
1-chome, Megurita, Higashi  
Murayama-shi, Tokyo (0423-  
91-3072)

東京都東村山市廻田 1 丁目 1648

ジョーンズ

Jones, Rev. and Mrs. Randolph  
L. (Jean), 1953, IBC(MC)—  
Leave of Absence: 72 Pro-  
spect St., Wellesley Hills,  
Mass., USA

Jonsson, Miss Sigrid, 1953,  
SEMJ—Hidaka Fukuin Kyo-  
kai, 311 Hidaka-cho, Saryu-  
gun, Hokkaido

北海道沙流郡日高町 311

日高福音教会 ジョンソン

Jorgenrud, Miss Inger-Johan-  
ne, 1959, EOM—41 Seki-  
fune, Yumoto-machi, Iwaki-  
shi (024642-3570)

福島県磐城市湯本町関船 41

ヨルゲンルド

Joseph, Rev. and Mrs. Kenny  
(Lila), 1951, TEAM—Fur-



lough

**Jossang, Rev. Lars**, 1950, NLM  
—Hiruzen Kogen, Kami  
Osada, Yazuka-mura, Mani-  
wa-gun, Okayama-ken

岡山県真庭郡八束村上長田蒜前  
高原 ジョサング

**Joyce, Mr. and Mrs. James A.**  
(Jeannette), 1953, IBC(MC)  
—#5 Kansei Gakuin, Ni-  
shinomiya-shi, Hyogo-ken  
(0798-5-3147)

兵庫県西宮市関西学院 5 号館  
ジョイス

**Juergensen, Miss Marie**, 1913,  
AG—64, 6-chome, Takino-  
gawa, Kita-ku, Tokyo (983-  
2217)

東京都北区滝野川 6 丁目 94  
ジェルゲンセン

**Junker, Mr. and Mrs. Calvin**  
(Patricia), 1954, TEAM—  
15-15, 3-chome, Daizawa,  
Setagaya-ku, Tokyo

東京都世田谷区代沢 3-15-15  
ジャンカー

**Juten, Miss Shirley**, 1952, IBC  
(EUB)—Apt. 11, Hachiyaso,  
7 of 42, 3-chome, Jingumae,  
Shibuya-ku, Tokyo (401-  
6500)

東京都渋谷区神宮前 3 丁目 42 の 7

鉢谷荘アパート 11 号

ジューテン

## K

**Kachelmyer, Mr. and Mrs.**  
**John (Deana)**, 1963, CnC—  
2001, Inariyama, Sayama-  
shi, Saitama-ken

埼玉県狭山市稲荷山 2001 号  
カッケルマイヤー

**Kalling, Miss Ruth**, ABFMS—  
203, Goken-yashiki, Himeji-  
shi (0792-22-4185)

姫路市五軒邸 203  
カーリング

**Kamikawa, Rev. and Mrs. Aigi**  
(Kiyo), 1949, IBC(UCMS)  
—4425 Suzumori, Niikura,  
Yamato-machi, Saitama-ken  
(0484-61-3039)

埼玉県大和市新倉鈴森 4422  
カミサワ

**Kamitsuka, Rev. and Mrs.**  
**Arthur (Lily)**, 1949, IBC  
(UPC)—Kita 7-jo, Nishi 6-  
chome, Sapporo-shi (0122-  
71-6653)

札幌市北 7 条西 6 丁目  
カミツカ

**Kanagy, Rev. and Mrs. Lee**  
(Adella), 1951, JMM—12 go,

- Midori-cho, Furano-shi, Kaylor, Rev. and Mrs. Leo  
Hokkaido (Phyllis), 1951, IND—Fur-  
北海道富良野市緑町12号 lough until August 1968  
カーネギー
- Karikoski, Rev. and Mrs. Keeler, Miss Dale, 1964, IBC  
Pentti (Pirkko), LEAF—2- (MC)—Pre-retirement fur-  
23-2 Kobinata, Bunkyo-ku, lough  
Tokyo (941-7659)  
東京都文京区小日向2-23-2  
カリコスキ
- Karlson, Miss Florence, 1950, Keighley, Rev. and Mrs. Leo-  
TEAM—15-15, 3-chome, nard (Isobel), 1952, IBC  
Daizawa, Setagaya-ku, To- (UCC)—5 of 7, Takamine-  
kyo cho, 2-chome, Kokura-ku,  
(421-1059) Kita-Kyushu-shi, Fukuoka-  
東京都世田谷区代沢3丁目15-15 ken (093-56-0401)  
カールソン 北九州市小倉区高嶺町2丁目7-5  
キースリー
- Karpa, Rev. and Mrs. Karl Keith, Rev. and Mrs. Billy P.  
(Linda), 1962, ABFMS— (Mona P.), 1961, SB—16-44,  
Christian Servicemen's Cen- Fukuzumi-cho, Sapporo-shi  
ter, 844, 1-chome, Higashi- (0122-86-3683)  
kata, Kawashimo, Kuruma, 札幌市福住町16の44  
Iwakuni-shi, Yamaguchi-ken キース  
(09272-2-3598)  
山口県岩国市車川下東方1丁目  
844 カーバ
- Kataja, Miss Vappu, 1959, Kell, Mrs. Leone, 1967, IBC  
LEAF—5-472 Furusho, Shi- Kobe College 65 Okadayama  
zuoka-shi (0542-53271) Nishinomiya-shi  
静岡県古庄5-472 西宮市岡田山65 ケル  
カタヤ
- Kellerman, Miss Jean, 1952, IBC(EUB)—Minami 2-cho-  
me, Hondori, Shintoku-ma-  
chi, Kamikawa-gun, Hokkai-  
do  
北海道上川郡新得町本通南2丁目  
ケラーマン

**Kelly, Miss Daphne I.**, 1954,  
OMF—18, Shiratori-cho,  
Hakodate-shi, Hokkaido  
北海道函館市白鳥町 18

ケリー

**Kelly, Mr. and Mrs. Merle I.**  
(Arlene), 1957, IBC(PCUS)  
—17 Chokuji-machi, Higa-  
shi-ku, Nagoya-shi, Aichi-  
ken (052-971-8886)  
名古屋市東区長久寺町 17

ケリー

**Kemp, Miss Rosalyn**, 1965,  
ABFMS—60 Kozenji-dori,  
Sendai-shi  
仙台市光禪寺通 60

ケンプ

**Kennedy, Mr. Arthur**, 1952,  
OMF—344 Seijo-machi, Se-  
tagaya-ku, Tokyo (483-  
1934)

東京都世田谷区成城町 344B

ケネディー

**Kennedy, Miss Helen**, 1950,  
JEM—1-645, Tsuruma, Fuji-  
mi-mura, Iruma-gun, Sai-  
tama-ken

埼玉県入間郡富士見村鶴間 1-645

ケネディー

**Kennedy, Mr. and Mrs. Hugh**  
(Violet W.M.), JIM—3 Hi-  
gashi Honmachi, Shimo-

gamo, Sakyo-ku, Kyoto-shi  
(075-79-0050)

京都市左京区下鴨東本町 3

ケネディー

**Kennedy, Miss Sally**, 1965,  
IBC(UCBWM)—Kobe Joga-  
kuin, Okadayama, Nishino-  
miya-shi, Hyogo-ken (0798-  
5-1020)

兵庫県西宮市岡田山神戸女学院

ケネディー

**Kenney, Miss Pearl**, 1952, IND  
—62 Kariga, Marumori-cho,  
Igu-gun, Miyagi-ken

宮城県伊具郡丸森町雁歌 62

ケニー

**Kern, Rev. and Mrs. Edwin C.**,  
(Meraleen), 1955, NAB—  
Furlough until June 1967:  
5515 President's Row, Van-  
couver, B.C. Canada

**Kidder, Mr. Edward (Ph.D.)**  
and Mrs. Cordelia A., 1956,  
IND-ICU—1500 Osawa Mi-  
taka-shi, Tokyo (0422-43-  
3131)

東京都三鷹市大沢 1500 ICU内

キダー

**Kilbourne, Rev. and Mrs.**  
Ernest J. (Violet), 1954,  
OMS—Furlough: 3160 Saga  
Road, S.W., Atlanta, Geor-

gia 30311, USA

**Kim, Dr. John E. (Ph.D.) and Mrs. Susan, 1966, OMF—c/o 344, Seijo-machi, Setagaya-ku, Tokyo**

東京都成城町 344

キム

**Kim, Rev. and Mrs. Kabsu (Doris), ABA—2031, Shin-machi, Dazaifu-cho, Fukuoka-ken**

福岡県大宰府町新町 2031

キム

**Kimbal, Miss Amae, PEC—1-20, Shironouchi-dori, Nada-ku, Kobe-shi (078-86-2923)**

神戸市灘区城ノ内通 1-20

キンバル

**Kimos, Miss Constance, 1965, IBC(MC)—Baika Gakuen, 106, 6-chome, Honmachi, Toyonaka-shi, Osaka-fu (Week Days: 065-52-0001; Nights, Sundays 068-52-0002)**

大阪府豊中市本町 6 丁目 106  
梅花学園

キモス

**King, Miss Betty, 1959, WMC—850 Tenjin-cho, Sasebo-shi, Nagasaki-ken (09562-2-6909)**

長崎県佐世保市天神町 850

キング

**King, Rev. and Mrs. George (Ellen), BBF—Furlough**

**Kinley, Rev. and Mrs. Philip (Phyllis), 1955, CG—3-2680 Hagiya-machi, Higashimurayama-shi, Tokyo (0423-91-6131)**

東京都東村山市萩山町 3-2680

キンリー

**Kirkman, Rev. and Mrs. D. V. (Jan Teruko), 1957, IBC (UPC)—96 Katsuragi-cho, Chiba-shi, Chiba-ken (0472-22-3586)**

千葉市葛城町 96

カークマン

**Kistler, Rev. and Mrs. Luther D. (Dorothy), 1964, LCA—13-35, 2-chome, Shirasagi, Nakano-ku, Tokyo (03-385-4626)**

東京都中野区白鷺 2 丁目 13-35

キスラー

**Kitchen, Rev. and Mrs. Theodore J. (Margaret), 1953, IBC(MC)—39-5, 5-chome, Jingumae, Shibuya-ku, Tokyo (401-2006) from Jan.**

東京都渋谷区神宮前 5 丁目 39ノ5

キッチン

- Kivle, Rev. and Mrs. Per** (Torveig), 1950-LFON—49 Takigatani, Shioya-cho, Tarumi-ku, Kobe-shi  
神戸市垂水区塩屋町字滝ヶ谷 49  
キブレ
- Klahr, Rev. and Mrs. Paul F.** (Jean), AG—28-3, 1-chome, Miyamae-cho, Kumagaya-shi, Saitama-ken  
埼玉県熊ヶ谷市宮前町 1 丁目 28-3  
クラー
- Klassen, Miss Irene**, 1961, JEM—Furlough: Elm Creek, Manitoba, Canada
- Klaus, Mr. and Mrs. John H.** (Betty), 1962, ACC—1384, Kaneko-machi, Chofu-shi, Tokyo (0424-82-4344)  
東京都調布市金子町 1384  
クラウス
- Klein, Rev. and Mrs. Norbert** (Anke), EKV—53 Izumigawa-cho, Shimogamo, Sakyo-ku, Kyoto-shi (075-78-0751)  
京都市左京区下鴨泉川町 53  
クライン
- Kleinschmidt, Rev. and Mrs. Don** (Marlene), 1964, MSL—239-B Yamate-cho, Naka-ku, Yokohama-shi
- 横浜市中区山手町 239B  
クラインシュミット
- Klemensson, Miss Gudrun**, 1954, OMSS—9-1096 Nakata Aza, Nishi Tarumi-cho, Tarumi-ku, Kobe-shi  
神戸市垂水区垂水町字中田 9-1096  
クレメンソン
- Knabe, Miss Elizabeth**, 1951, ABFMS—4834 Mutsuura, Kanazawa-ku, Yokohama-shi (045-70-9701)  
横浜市中区金沢区六浦 4834  
クナベ
- Knight, Mr. and Mrs. Allan H.** (Shirley), 1960, OMF—344 Seijo-machi, Setagaya-ku, Tokyo (483-1934)  
東京都世田谷区成城町 344  
ナイト
- Knight, Mr. and Mrs. Brantley** (Helen), 1957, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo  
東京都世田谷区代沢 3 丁目 15-15  
ナイト
- Knight, Miss Margaret**, 1963, OMF—Furlough: 14 Grange Road Kew, E. 4, Victoria, Australia
- Knoble, Mr. and Mrs. John**

- (Barbara), 1962, TEAM—  
1852 Sodeshi-cho, Shimizu-  
shi, Shizuoka-ken  
静岡県清水市桂師町 1852  
ノーブル
- Knoll, Miss Carol, 1961, FEGC  
—Furlough
- Knoll, Mr. and Mrs. James  
(Elizabeth), 1961, TEAM—  
Furlough  
愛知県中島郡祖父江町字南川原  
193-2  
コパベ
- Knutsen, Rev. and Mrs. Edvin  
(Gudrun), 1953, EOM—52-2.  
2-chome. Higashi, Yotsu-  
kura-machi, Iwaki-shi, Fu-  
kushima-ken  
福島県磐城市田倉町東2丁目  
52-2  
クナソソ
- Knutsen, Miss Inger Johanne.  
1964, NMS—12. Inyo-machi,  
Nara-shi (0742-23-5574)  
奈良市陰陽町 12  
クヌツニン
- Knutson, Rev. and Mrs. Alton  
(Margaretta), 1951, ALC—  
74. 4-chome. Kotobuki-cho,  
Kariya-shi, Aichi-ken (0566-  
21-1486)  
愛知県刈谷市寿町 4-74  
クヌートソソ
- Knutson, Mrs. Helen, 1960,  
SDA—Japan Missionary  
College, Sodegaura-machi,  
Kimitsu-gun, Chiba-ken  
千葉県君津郡桂ヶ濱町  
日本三育学院内 クヌットソソ
- Kobabe, Mr. and Mrs. Peter  
(Irmgard), 1959, GAM—  
193-2. Aza-Minamikawaha-  
ra, Sobue-cho, Nakashima-  
gun, Aichi-ken  
愛知県中島郡祖父江町字南川原  
193-2  
コパベ
- Koch, Rev. and Mrs. Dennis K.  
(Elizabeth), 1952, LCA—21,  
Sumiyoshi-cho, Ryuanji,  
Ukyo-ku, Kyoto-shi (075-  
45-5389)  
京都市右京区竜安寺住吉町 21  
コック
- Koedoot, Rev. and Mrs. Gerrit  
(Ruth), 1966, CRJM—1221-  
41 Omichi, Maezawa, Kuru-  
me-machi, Kitatama-gun,  
Tokyo (0424-71-3210)  
東京都北多摩郡久留米町前沢大  
道 1221-41  
クードート
- Kohler, Rev. Werner (Th.D.)  
and Mrs. Nellie, 1954,  
SEAM—10 Higashimachi,  
Shogoin, Sakyo-ku, Kyoto-  
shi (075-77-2437)  
京都市左京区聖護院東町 10  
コーラー

- Koikkalainen, Mr. and Mrs.** —843, 1-chome, Higashi-  
Pentti O. (Pirkko), 1957, cho, Koganei-shi, Tokyo  
FFFM—101 Kamihate-cho, (0423-81-7374)  
Kitashirakawa, Sakyo-ku, 東京都小金井市東町1丁目 843  
Kyoto-shi ニーヴァー  
京都市左京区北白川上終町 101  
コイツカレイネン
- Kolbenson, Miss Bertha**, 1950,  
OBM—Furlough: Box 54,  
Fosston, Sask, Canada
- Kongstein, Rev. and Mrs.**  
Frank (Gudrun), 1951, EOM  
—24 Kitagawa, Takahagi-  
shi, Ibaraki-ken (02932-  
3088)  
茨城県高萩市北川 24  
コングスティン
- Koop, Rev. and Mrs. Abe**  
(Kay), 1962, MBM—19, 4-  
chome, Nagamineyama, Oi-  
shi, Nada-ku, Kobe-shi (078-  
86-4942)  
神戸市灘区大石長峰山 4 丁目 19  
クープ
- Koop, Miss Mary**, 1962, NTM  
—410 Shimofujisawa. Musa-  
shi-machi, Iruma-gun, Sai-  
tama-ken  
埼玉県入間郡武蔵町下藤沢 410  
クープ
- Korver, Mr. and Mrs. Ronald**  
G. (Ruby), 1948, IBC(RCA)
- Krause, Rev. and Mrs. Sam H.**  
(Renetta), 1953, MBM—60,  
Yamasaka-cho, 4-chome, Hi-  
gashi, Sumiyoshi-ku, Osaka-  
shi (06692-2325)  
大阪府東住吉区山坂町 4 丁目 60  
クラウス
- Kress, Rev. and Mrs. Arnold**  
S. (Lorraine), 1966, Tachi  
Court W-115, Nakagami-  
machi, Akishima-shi, Tokyo  
東京都昭島市中神町タチコート  
W115 クレス
- Kretlow, Rev. and Mrs. Orlo**  
(Carol), 1964, CG—2252-66.  
Aza Takamarukuga, Nishi-  
tarumi-cho, Tarumi-ku, Ko-  
be-shi  
神戸市垂水区西垂水町字高丸陸  
2252-66 クレトロー
- Kreyling, Rev. and Mrs. Paul**  
(Carol), 1948, MSL—456, 1-  
chome, Shimoochiai, Shin-  
juku-ku, Tokyo (951-4096)  
東京都新宿区下落台 1 丁目 456  
クライリンゲ
- Krick, Dr. Ed. (M.D.) and**

- Mrs. Kay, 1962, SDA—11  
Nakajima-dori, 3-chome, Fu-  
kiai-ku, Kobe-shi  
神戸市葺合区中島通3丁目11  
クリック
- Kristerson, Miss Ruth, 1951,  
CMSJ—152, Moto Soja-ma-  
chi, Maebashi-shi, Gunma-  
ken (0272-51-2781)  
群馬県前橋市元総社町 152  
クリスターソン
- Kristiansson, Rev. and Mrs.  
Gunnar (Marianne), 1952,  
MCCS—Ajino, Kojima-shi,  
Okayama-ken (72-2024)  
岡山県児島市味野  
クリスチャンソン
- Kroehler, Rev. and Mrs.  
Armin (Evelyn), 1950, IBC  
(UCBWM)—Furlough: 1120  
W. New St., Lancaster Pa.  
U.S.A.
- Kroehler, Mr. and Mrs. Wil-  
liam (LaVerne), 1959, IBC  
(UCBWM)—8 of 6, 1-  
chome, Oji Honcho, Kita-ku,  
Tokyo (911-4711)  
東京都北区王子本町1丁目6-8  
クレーラー
- Krohm, Deaconess Rita, 1964,  
MAR-LCM—133-4, Aza Ni-  
shimatsumoto, Nishi Hirano,
- Mikage-cho, Higashi Nada-  
ku, Kobe-shi (078-85-0146)  
神戸市東灘区御影町西平野字西  
松本 4-133 クローン
- Krug, Mr. and Mrs. Donald  
(Lois), 1966, MSL—32-7,  
Fukuzumi-cho, Sapporo-shi  
(0122-61-3840)  
札幌市福住町 32-7  
クラッグ
- Krummel, Rev. and Mrs. John  
(Fusako), 1956, 1964, IBC  
(MC)—House #4A, 4-22, 5-  
chome, Minami Aoyama,  
Minato-ku, Tokyo (407-  
1914)  
東京都港区南青山5丁目4ノ22  
クルンメル
- Kruse, Mr. and Mrs. David R.  
(Edna S.), 1952, IND—3-31,  
Honmachi 4-chome, Yatsu-  
shiro-shi, Kumamoto-ken  
熊本県八代市本町4丁目3の31  
クルス
- Kuba, Rev. and Mrs. David A.  
(Edna), 1952, WGM—20  
Nakamaru-cho, Itabashi-ku,  
Tokyo (955-5497)  
東京都板橋区中丸町20番地  
クバー
- Kuecklich, Miss Gertrud E.,  
1922, IBC (EUB)—Pre-re-



- tirement furlough
- Kuester, Dr. E. E. (M.D.) and Mrs. Ruth, 1963, SDA—165, Uenoya Aza, Naha, Okinawa**  
 沖縄那覇市字上ノ屋 165  
 クウェスター
- Kuhanen, Miss Salli, 1963, FFFM — Tatta, Obama-shi, Fukui-ken**  
 福岡県小浜市竜田  
 クハネン
- Kuhlman, Rev. and Mrs. Frank (Martha), 1962, IBC(MC)—8, 4-chome, Kitanagasa-dori, Ikuta-ku, Kobe-shi (078-33-5840)**  
 神戸市生田区北長狭通 4-8  
 クールマン
- Kunau, Rev. and Mrs. S.M. (Barbara Anne), 1958, BMA (IND)—Furlough: Bethany Chapel, 612 Dawson Ave., Long Beach, Calif. 90814, USA**
- Kunz, Mr. and Mrs. Arthur (Ruth), 1952, LM—1933 Nakanoshima, Kawasaki-shi, Kanagawa - ken (044 - 91 - 2334)**  
 神奈川県川崎市中野島 1933  
 クンズ
- Kunz, Mr. and Mrs. Erhard (Hannelore), 1952, GAM—Ishiyagawa-so, 4-C, 11-3, Yuminoki-cho, Nada-ku, Kobe-shi**  
 神戸市灘区弓ノ木町 11-3  
 いしやがわ荘 4- クンツ
- Kuosmanen, Mr. and Mrs. Juhani (Milja), 1965, FFFM —Sagami, Kooga-cho, Koo-ga-gun, Shiga-ken**  
 滋賀県甲賀郡甲賀町相模  
 コスメーネン
- Kurtz, Miss Margaret, 1962, WUMS—221 Yamate-machi, Naka - ku, Yokohama - shi (045-64-3993)**  
 横浜市中区山手町 221  
 カーツ
- Kusunoki, Miss Yasuko, 1955, IBC (UCBWM)—Apt. 501, 2-2, 5-chome, Minato-machi, Matsuyama-shi, Ehime-ken (0798-5-0709)**  
 愛媛県松山市港町 5-2-2  
 アパート 501 号 クスノキ
- Kuyten, Rev. and Mrs. Rudolph (Trina), 1960, IBC (RCA) — 23 - chome, 5 - jo, Asahigawa - shi, Hokkaido (0166-3-7979)**  
 北海道旭川市 5 条 23 丁目  
 カイトン

## L

La Fleur, Rev. and Mrs. William (Norma), 1963, CRJM—921 Azanagare, Hanaguri, Soka-shi, Saitama-ken (0489-2-5828)

埼玉県草加市花栗字汽 921

ラーフル

LaFoe, Miss Freda M., 1960, CG—93, 3-chome Okusawa-machi, Tamagawa, Setagaya-ku, Tokyo (701-6508)

東京都世田谷区玉川奥沢町3丁目 93

ラフォー

Laird, Rev. and Mrs. Lester, 1966, FEBCC—3-44, 2-chome, Saiwai-cho, Fuchu-shi, Tokyo (0423-61-3935)

東京都府中市幸町2丁目3-44

レアード

Laitinen, Miss Martta, 1952, LEAF—976-3, Uenodate, Nishi, Arigazaki, Matsu-moto-shi (02634-3-2213)

長野県松本市蟻ヶ崎 976-3

ライティネン

Laitinen, Rev. and Mrs. Martti (Irma), 1965, LEAF—2-4, 1-chome, Tsukama-cho, Oka-ya-shi, Nagano-ken (02662-2-2726)

長野県岡谷市1丁目2-4

ライティネン

Lam, Mr. and Mrs. Phillip (Violet), 1964, FEGC—82-7 Yamashita-cho, Naka-ku, Yokohama-shi (045-64-3877)

横浜市中区山下町 82-7

ラム

Laman, Rev. and Mrs. Gordon D. (Evon), 1959, IBC(RCA)—9-5, 4-chome Mizugae, Saga-shi (09522-4-2010)

佐賀市水ヶ江4丁目9-5

レーマン

Lamb, Miss June, 1955, PCUS—57, Awajihonmachi, 1-chome, Higashi, Yodogawa-ku, Osaka-fu (06-322-2227)

大阪市東淀川区淡路本町1丁目  
淀川基督教病院

ラム

Lammers, Rev. and Mrs. Richard (Martha), 1948, IBC (UCBWM)—120 Hokko-machi, Kitami-shi, Hokkaido (015722-5233)

北海道北見市北光町 ラマース

Lancaster, Rev. and Mrs. Lewis H. Jr. (Virginia), 1952, IBC(PCUS)—14 Tokushima Hon-cho, 3-chome, Tokushima-shi (0886-2-6346)

- 徳島市徳島本町3丁目14  
ランカスター
- Lancaster, Rev. and Mrs. William (Lillian)**, 1953, BMMJ—114-3, 1-chome, Kakunai, Nihonmatsu-shi, Fukushima-ken (2-2102)
- 福島県二本松市郭内1丁目114-3  
ランカスター
- Lande, Rev. and Mrs. Aasulv (Gunvor)**, 1965, SCD—3-B, Ishiyakawaso, 11-3 Yumino-ki-cho, Nada-ku, Kobe-shi  
神戸市灘区弓の木町11-3  
いしやかわ荘 3-B ランデ
- Landes, Mr. and Mrs. James E. (Haru)**, 1964, IBC(UCBWM)—Apt #2, 46 of 12, Aoyama Takagi-cho, Akasaka, Minato-ku, Tokyo (408-1914)  
東京都港区赤坂青山高樹町46-12-2 ランデス
- Landis, Miss Janell**, 1953, IBC(UCBWM)—Furlough, July 1967-March 1968
- Lane, Miss Dorothea**, SB—Furlough
- Lang, Rev. and Mrs. Ernst (Dorothea)**, 1923, 1930, IBC(EUB)—Pre-retirement furlough, June 1967
- Langager, Rev. and Mrs. David (Esther)**, 1952, LB—8 Kamicho, Narayama Moto-shinmachi, Akita-shi, Akita-ken (5749)  
秋田県秋田市橋山本新町上町8  
ランガガー
- Langland, Miss Violet**, 1952, IBC(UCC)—Furlough: 36, 4th Ave. N.E. Swift Current, Sas., Canada
- Lannon, Rev. and Mrs. Donald E. (O'Neal)**, 1967, PCUS—112 Yamamoto-dori, 4-chome, Ikuta-ku, Kobe-shi (078-22-1887)  
神戸市生田区山本通4丁目112  
ラノン
- Lant, Miss Mary Jo**, 1947, TEAM—Furlough
- Larsen, Rev. and Mrs. Morris C.**, LB—Furlough
- Larson, Mr. David (S.M.D) and Mrs. Margaret**, 1954, IBC(UCBWM)—Kobe Jogakuin, Okadayama, Nishinomiya-shi, Hyogo-ken (0798-51-1020)  
兵庫県西宮市岡田山神戸女学院  
ラーソン
- Larson, Rev. and Mrs. James**

- (Donna), 1962, PCM—Furlough: c/o Breckenridge Gospel Tabernacle, 721 North Main Street, Breckenridge, Minnesota 56520, USA
- Larson, Rev. and Mrs. Lyle** (Melba), 1961, ALC—44-19, 1-chome Nishikubo, Musashino-shi, Tokyo (0422-52-4702)  
東京都武蔵野市西久保 1 丁目 44-19  
ラーソン
- Larson, Miss Ruth**, IND—2-3-5 Fujimi-cho, Tachikawa-shi, Tokyo  
東京都立川市富士見町 2-3-5  
ラーソン
- Lautz, Mr. and Mrs. W. F.** (Edith), 1951, TEAM—#4 Angel Heights, Nakajima, Kodaira-shi, Tokyo (0423-41-6235)  
東京都小平市中島 エンゼルハイッ 4 号  
ローツ
- Lautzenheiser, Miss Wanda**, 1952, FEGC—c/o Sanei Apt., 4-12, 3-chome, Kitaguchi, Kogu-shi, Yamashiro-shi-ken  
山梨県甲府市北口 3 丁目 4-12  
三栄アパート内  
ローツエンハイザー
- Lawrence, Charles H. and Rita**, IND—46 Kuruma-dori, Odawara, Sendai-shi  
仙台市小田原車通 46  
ローレンス
- Lawson, Miss Dorothy M.**, 1949, IBC(UPC)—IB House 16—53, 5-chome, Roppongi, Minato-ku, Tokyo (583-3325)  
東京都港区六本木 5 丁目 16-53  
IBハウス  
ローソン
- Lea, Miss Leonora E.**, USPG—8-20, Nozaki-dori, Fukiai-ku, Kobe-shi (22-6513)  
神戸市葺合区野崎通 8-20  
リー
- Ledden, Mr. and Mrs. George** (Lois), 1967, FEGC—2-13-1 Shinkawa-cho, Kurume-machi, Kitatama-gun, Tokyo  
東京都北多摩郡久留米町新川町 13-2-1  
レドン
- Lee, Mr. and Mrs. Keith**, 1964, WUMS — 221 Yamate-cho, Naka - ku, Yokohama - shi (045-64-3993)  
横浜市中区山手町 221  
リー
- Lee, Rev. and Mrs. Keith** (Shirley), 1956, MSL—336, Aza Oyama, Ginowan-shi, Okinawa (099-2882)

- 沖繩ぎのわん市宇大山 336  
リー
- Lee, Rev. and Mrs. Robert  
(Nancy), 1959, JMM—Furlough: 110 Holden Green, Cambridge, Mass., USA
- Lehman, Mr. and Mrs. Gene S.  
(Joan), 1964, PEC—Rikkyo Daigaku, 34-1, 3-chome Nishi Ikebukuro, Toshima-ku, Tokyo (983-0111/2260)  
東京都豊島区西池袋 3 丁目 34-1  
立教大学内 レーマン
- Leighey, Mrs. Marjorie, 1964, PEC—c/o Aoyagi, Imadegawa Sagaru, Karasumadori, Kamikyo-ku, Kyoto-shi (075-44-9655)  
京都市上京区烏丸通今出川下ル  
青柳方 レイヒー
- Leiny, Miss Jennie, 1950, NTM—19, Shinmei-cho, Nanaoshi, Ishikawa-ken  
石川県七尾市神明町 19  
レイン
- Lemmon, Miss Vivian, CnC—80 Shimoyashiki, Tanabeshi, Wakayama-ken  
和歌山県田辺市下屋敷町 80  
レモン
- Leonard, Rev. and Mrs. Clifford, 1954, NTM—c/o
- Seisho Kyokai, Wajima-shi, Ishikawa-ken
- 石川県輪島市  
聖書教会内 レオナード
- Leroy, Miss Joan, TEAM—915, 4-chome, Maebara-cho, Koganei-shi, Tokyo  
東京都小金井市前原町 4 丁目 915  
リロイ
- Leth-Larsen, Rev. and Mrs. Frode (Anne Marie), 1961, DMS—Furlough
- Lewis, Mr. and Mrs. Richard (Rose), 1966, AFSC—11-6, 2-chome, Kohinata, Bunkyo-ku, Tokyo (941-0770)  
東京都文京区小日向 2 丁目 11-6  
ルイス
- Likins, Mr. and Mrs. Claude (Evelyn), 1955, CnC—207 Aza Sugaki Fujie, Akashi-shi, Hyogo-ken  
兵庫県明石市藤河字スガキ 207  
ライキンズ
- Limb, Mr. and Mrs. Akio (Shirlene), CC—215 Kitamachi, Nishinomiya-shi  
西宮市北町 215  
リム
- Limbert, Miss Rosemary, 1950, SB—Leave of Absence: Box

- 73, Grubbs, Arkansas, USA
- Lind, Mr. and Mrs. Ingemar  
(Elsa), SFM—Furlough
- Lindberg, Rev. and Mrs. Sten  
F. (Alice), BGC—346, Shira-  
hama-machi, Nishi Muro-  
gun, Wakayama-ken (3936)  
和歌山県西牟婁郡白浜町 g46  
リンドバーグ
- Linde, Mr. and Mrs. Richard  
(Janet), 1951, IBC(MC)—  
10-4, 3-chome, Osawa, Mi-  
taka-shi, Tokyo (ICU 0422-  
43-3131)  
東京都三鷹市大沢 3丁目10-4  
リンデ
- Lindeman, Mr. and Mrs. Ri-  
chard Nada), 1966, CN—  
2301, Mikasa, Karuizawa-  
machi, Nagano-ken  
長野県軽井沢町三笠 2301  
リンドマン
- Linden, Mr. and Mrs. Arne  
(Emma), 1950, SAMJ—56  
Wakamiya-cho, Toyokawa-  
shi, Aichi-ken (05338-6-  
4028)  
愛知県豊川市若宮町 56  
リンデン
- Lindgren, Miss Verna, 1967,
- EFCM—30 Ochiai, Kurume-  
machi, Kitatama-gun, Tokyo  
(0424-71-0022)  
東京都北多摩郡久留米町落合 30  
リングレン
- Lingle, Rev. and Mrs. Wilbur  
(Jean), PF—11 Aza Obari,  
Oaza - Takabari, Itaka-cho,  
Chikusa - ku, Nagoya - shi  
(052-701-1072)  
名古屋市千種区猪高町 大字高針  
字大針 11 リングル
- Lipponen, Miss Sanna, 1948,  
LEAF—Furlough
- Little, Rev. and Mrs. Lea,  
1952, EFCM—33-2, Higashi  
Ono-cho, Koyama, Kita-ku,  
Kyoto-shi  
京都市北区小山東大野町 2 の 33  
リトル
- Livingston, Rev. and Mrs. Jer-  
ry (Janice), 1959, LCA—6,  
Shimo, Dainohara, Aramaki,  
Sendai-shi (0222-34-0015)  
仙台市荒巻台ノ原下 6  
リビングストン
- Livingston, Rev. and Mrs.  
Theodore W. (Beth), 1952,  
ABFMS—15 Nonakazawa,  
Rifu - mura, Miyagi - gun,  
Miyagi-ken (022307-642)

宮城県宮城郡利府村中沢 15  
リビングストーン

**Ljokjell, Rev. and Mrs. Arnold**  
(Rigmor), 1962, NLM—145—  
1364 Aza Higashiyama,  
Shirakuni, Himeji-shi, Hyo-  
go-ken (0792-24-1985)  
姫路市白国字東山145-136

レーチェル

**Lloyd, Rev. Gwilym G. (Ph.D.)**  
and Mrs. Jean, 1950, IBC  
(UPC)—Nishi-Iru, Imade-  
gawa Agaru, Karasumaru-  
dori, Kamikyo-ku, Kyoto-shi  
(075-45-0147)

京都市上京区烏丸通今出川上ル  
西入ル ロイド

**Lloyd, Rev. and Mrs. John J.**  
(Elizabeth), 1947, PEC—  
Box 8, Yokkaichi-shi, Mie-  
ken (Office: 0593-53-2541;  
Home: 0593-52-4567)

三重県四日市市四日市郵便局  
私書箱 8 ロイド

**Löfgren, Miss Astrid**, 1966,  
SEOM — 149, Hiramachi,  
Numazu-shi, Shizuoka-ken  
(0559-63-2065)

静岡県沼津市平町 149

**Lönander, Mr. and Mrs. Ake**  
(Maj), 1951, SAM—139, 5-  
chome Iga-cho, Okazaki-shi,

ロフグレン

Aichi-ken (0564-22-6760)

愛知県岡崎市伊賀町 5 丁目 139

レーナンダー

**Long, Miss Beatrice**, 1951,  
TEAM—Furlough: c/o Loyd  
Long, 217 S. Sanborn,  
Chamberlain, So. Dakota,  
57325, USA

**Lorah, Miss Louneta**, 1953,  
IBC(MC) — 10-2, 1-chome  
Shoto, Shibuya-ku, Tokyo  
(House: 467-7909; Kyoai-  
kan: 612-4920)

東京都渋谷区松濤町 1 丁目 10-2

ローラ

**Loudermilk, Miss Betty**, 1955,  
GFA—Furlough

**Louis, Miss Suzanne**, 1960,  
SAM—GakkoMae Hamochi  
Hongo, Hamochi-machi, Sa-  
do-gun, Niigata-ken

新潟県佐渡郡羽茂町羽茂本郷

学校前 ルイス

**Love, Rev. and Mrs. Max H.**  
(Flora Joan), 1964, SB—79  
Higashida-cho, Jodoji, Sa-  
kyo-ku, Kyoto-shi (075-77-  
6727)

京都市左京区浄土寺東田町 79

ラブ

**Lovelace, Rev. and Mrs. Beryle**

C. (Elouise), SB—#2059  
Hyde Park Annex, Iruma-  
gawa Sayama-shi, Saitama-  
ken (04295-4412)

埼玉県狭山市入間川 ハイドパー  
ク 2059 ラブレス

Lowen, Miss Irene. 1955, JEM  
3, 4-chome Shimonakajima.  
Nagaoka-shi, Niigata-ken

新潟県長岡市下中島 4 丁目 3  
ローウエン

Lower, Mr. and Mrs. R. W.,  
IND—83, 4 Torisu-cho,  
Minami - ku, Nagoya - shi  
(052-821-2328)

名古屋市南区鳥栖町 4 の 83  
ローワー

Ludwig, Rev. Theodore (Th.  
D.) and Mrs. Kathy, 1963,  
MSL—44, Ryoke, Urawa-shi,  
Saitama-ken (0488-31-8757)

埼玉県浦和市領家 44  
ラドウィグ

Lueders, Rev. and Mrs. Carl  
(Dorothy), 1963, MSL—  
Furlough until August, 1967

Luke, Rev. and Mrs. Percy T.  
(Beatrice Amy), 1932, JEB  
—1 of 25, Kawada, Mino-  
shima, Arita-shi, Waka-  
yama-ken

和歌山県有田市箕島川田 25-1  
ルーク

Lund, Rev. and Mrs. Norman  
(Wenona), 1950, LCA—474  
Yumura - machi, Kofu - shi,  
Yamanashi-ken (0552-  
2-6749)

山梨県甲府市湯村町 474 ルンド

Luttio, Rev. and Mrs. Philip  
(Margaret), 1952, ALC—  
109, 1-chome, Kyonan-cho,  
Musashino-shi, Tokyo (0422-  
44-6624)

東京都武蔵野市境南町 1 丁目 109  
番地 ルッティオ

Lynn, Miss Orlena, 1951, RPM  
—Covenanter Book Room,  
39, 1-chome Nakayamate-  
dori, Ikuta-ku, Kobe-shi  
(22-8386)

神戸市生田区中山手通 1 丁目 39  
リン

Lyon, Mr. and Mrs. Dewitt  
(Elizabeth), 1960, TEAM—  
419 Eifuku-cho, Suginami-  
ku, Tokyo (321-2280)

東京都杉並区永福町 419  
ライオン

Lyon, Mr. and Mrs. M. R.  
(Marjorie), 1965, SDA—Box  
7, Hodogaya-Nishi, Yoko-  
hama (045-95-2421)



横浜市保土ヶ谷西私書箱 7  
ライオン

## M

**MacDonald, Rev. Alice E.**,  
1951 IBC(UPC)—1122 Shin-  
shuku, Kaneko, Oi-machi,  
Ashigarakami-gun, Kana-  
gawa-ken (046582-0046)  
神奈川県 足柄上郡 大井町 金子新  
宿 1122 マクドナルド

**Macdonald, Miss M. Jean**,  
1951, IBC(UCC) — Fur-  
lough: 3062 Ottersen Drive,  
Ottwa 10, Ontario, Canada

**MacLeod, Rev. and Mrs. Ian**  
(Virginia), 1950, IBC(UCC)  
—Furlough 1966-68: 57  
Humewood Drive, Toronto,  
Canada

**Magee, Rev. and Mrs. George**  
(Joyce), 1963, IBC(RCA)—  
Furlough 1967-68

**Magnuson, Mr. and Mrs. Hans**  
(Margot), 1964, IND—56-  
162 Ishigane Oaza, Iwasaki,  
Nisshin - cho, Aichi - gun,  
Aichi-ken (05617-2-1166)

愛知県 愛知郡 日進町 岩崎大字石  
兼 56-162 マグヌソン

**Magruder, Rev. and Mrs.**

**James T. (Frances)**, 1952,  
1953, IBC(PCUS)—1-2, 3-  
chome Yamada-cho, Nada-  
ku, Kobe-shi (078-85-2985)

神戸市灘区山田町 3 丁目 1 の 2  
マグルーダ

**Mäkinen, Miss Anna Saima**,  
1950, FFFM—Tatta, Oba-  
ma-shi, Fukui-ken

福井県小浜市竜田 メーキネン

**Makkonen, Miss Sarah**, 1950  
(LCA)—658, Nanase-machi,  
Nagano-shi (02622-6-1693)

長野市七瀬町 658 マッコネン

**Malm, Rev. and Mrs. Erik**,  
SEOM — 30-7, Motoshiro-  
cho, Fujinomiya-shi, Shizu-  
oka-ken (05442-4566)

静岡県富士宮市元城町 30-7  
マルム

**Manierre, Rev. and Mrs. Sten-  
ley L. (Evelyn)**, 1954,  
ABFMS — 5-66, 3-chome  
Tsukigaoka, Chigusa-ku,  
Nagoya-shi (052-711-9241)

名古屋市千種区月ヶ丘 3-5-66  
マニア

**Mann, Mr. and Mrs. Helmut**  
(Hilde), 1958, LM—1518  
Hakken Nishi, Yamada-cho,  
Mitsukaido-shi, Ibaraki-ken

- 茨城県水海道市山田町八間西  
1518 マン
- Marcks, Miss Margaret M.**,  
1951, JEB—797-2, Oaza  
Shido, Shido-machi, Okawa-  
gun, Kagawa-ken
- 香川県大川郡志渡町大字志渡 797  
-2 マークス
- Marcum, Rev. and Mrs. Lowell**  
(Alice), 1964, BIMI—44-3,  
Kawanishi-cho, Ashiya-shi,  
Hyogo-ken (0797-3-2915)
- 兵庫県芦屋市川西町 44-3  
マーカム
- Mariya, Sister Margaret**,  
PEC(IND)—Community of  
the Transfiguration, 95,  
Tamade Shimizu, Odawara,  
Sendai-shi (0222-34-6866)
- 仙台市小田原字玉手清水 95  
マリア
- Marsden, Rev. and Mrs. Alvin**  
(Clara), BBF—253, Shimo-  
zato, Kurume-machi, Kita-  
tama-gun, Tokyo (0424-71-  
0735)
- 東京都北多摩郡久留米町下里 253  
マースデン
- Marshall, Miss Bertha Jane**,  
1957, SB—Furlough: 2266  
East Franklin St., Evans-  
ville, Indiana, USA
- Martin, Rev. and Mrs. David**  
(Jacque), 1951, TEAM—6-  
15, Gakuen-Higashi-machi,  
Kodaira-shi, Tokyo (0423-  
41-3999)
- 東京都小平市学園東町 15-6  
マーティン
- Martin, Miss Marjorie M.**,  
1963, IBC(MC)—c/o Towa  
Sakai, Maruyama-dori,  
Toyooka-shi, Hyogo-ken
- 兵庫県豊岡市丸山通  
坂井とわ方 マーチン
- Masaki, Rev. and Mrs. Tomoki**  
(Betty T.), 1956, SB—35-2,  
Kami Midori-cho, Shichiku,  
Kita-ku, Kyoto-shi (075-45-  
1792)
- 京都市北区紫竹上緑町 35-2  
マサキ
- Mason, Mr. and Mrs. Daryl**  
(Harriet), 1961, NAV—226,  
1-chome Daizawa, Setagaya-  
ku (422-0659)
- 東京都世田谷区代沢 1 丁目 226  
メーソン
- Masson, Mr. John F.**, 1951,  
WEC—17, Ohashi-cho, Hiko-  
ne-shi, Shiga-ken
- 滋賀県彦根市大橋町 17  
マッソン
- Masui, Rev. and Mrs. David**

- (Kazuko), 1960, IFG—10-7, Hon-machi, Hakodate-shi, Hokkaido  
北海道函館市本町 10-7 マスイ
- Matthews, Rev. and Mrs. Alden (Derrith)**, 1952, IBC (UCBWM)—10-20, 1-chome, Osaka, Mitaka-shi, Tokyo (0422-43-4424)  
東京都三鷹市大沢 1丁目 10-20  
マッシュューズ
- Mattmuller, Miss Lotte**, 1960, OMF—Kita 3-jo, Nishi 4-chome, Kutchan, Hokkaido  
北海道倶知安町北 3 条西 4 丁目  
マットモラ
- Mattson, Rev. and Mrs. Walter W. (Katherine)**, 1953, LCA—1, Higashidori, 4-chome, Sakurazuka, Toyonaka-shi, Osaka (068-52-7614)  
大阪府豊中市桜塚東通 4 丁目 1  
マットソン
- Mawhorter, Miss Dorothy**, 1964, CBFMS—Shinkawa-cho, Kurume-machi, Kitatama-gun, Tokyo  
東京都北多摩郡久留米町新川町  
モーホータ
- Maxey, Mr. and Mrs. Mark (Pauline)**, 1950, CnC—Furlough to September 1968
- Mayer, Miss Margery**, 1948, IBC(MC)—3599 Tamasatomachi, Kagoshima-shi (09922-3-1938)  
鹿児島市玉里町 3599 メイヤー
- Mayfield, Rev. and Mrs. Kent (Joanne)**, 1966, ABFMS—6-23, 1-chome, Kamokogahara, Sumiyoshi-cho, Higashi-Nada-ku, Kobe (078-85-8677)  
神戸市東灘区住吉町鴨子ヶ原 1 丁目 6-23  
メイフィールド
- Mayforth, Rev. and Mrs. C. Richard (Frances)**, 1963, NAB—1619-25 Nagamine, Maenoheta, Matsusaka-shi, Mie-ken (Matsusaka 2-2947)  
三重県松阪市駅部田町長峯 1619-23  
メイフォース
- Mayo, Miss Louise**, BBF—3-1075 Makuhari-machi, Chiba-shi (0472-3-8347)  
千葉市幕張町 3 の 1075 メーヨー
- McAlpine, Rev. and Mrs. Donald (Mary)**, 1950, TEAM—38, 2-chome Nishisaka-cho, Chikusa-ku, Nagoya-shi (052-761-3834)  
名古屋市千種区西坂町 2 丁目 38  
マカルパイン

**McAlpine, Rev. and Mrs.**  
James A. (Pauline), 1935,  
PCUS—33, 4-chome Chika-  
ra-machi, Higashi-ku, Nago-  
ya-shi, Aichi-ken (052-941-  
6421)

名古屋市東区主税町 4 丁目 33  
マカルピン

**McCain, Miss Pearle (Ed.D.),**  
1951, IBC(MC)—Seiwa Wo-  
men's College, House #1,  
Okadayama, Nishinomiya-  
shi, Hyogo-ken (0798-5-  
0709)

兵庫県西宮市岡田山  
聖和女子大学内 1 号館  
マッケイン

**McCaleb, Mrs. Elizabeth, CC—**  
Ibaraki Christian College,  
Omika, Hitachi-shi, Ibaraki-  
ken

茨城県日立市大甕  
茨城クリスチャン・カレッジ内  
マカレブ

**McCall, Mr. and Mrs. Loren**  
(Janice), 1954, TEAM  
(PBA)—6-6, 3-chome, Hon-  
cho, Hoya-machi, Kitatama-  
gun, Tokyo (0424-61-4921)  
東京都北多摩郡保谷町本町 3-6-6  
マッコール

**McCart, Miss Lavinia, 1966,**  
WUMS—221 Yamate-cho,

Naka - ku, Yokohama - shi  
(045-64-3993)

横浜市中区山手町 221 マッカート

**McClean, Rev. and Mrs.**  
Donald (Ruth), 1963, MSL  
—6162-5, Ichino-cho, Igara-  
shi, Niigata-shi (0252-69-  
2525)

新潟市五十嵐一の町 6166-5  
マックリン

**McCormick, Miss Jean, JEB—**  
87 Shioya-machi, Tarumi-  
ku, Kobe-shi (078-77-1000)  
神戸市垂水区塩屋町 87

マコーミック

**McCoy, Miss Beulah M., 1947,**  
ABFMS—7 Nakajima-cho,  
Sendai-shi (0222-22-8791)

宮城県仙台市中島町 7 マコイ

**McDaniel, Rev. and Mrs.**  
Chalmers (Peggy), 1951,  
TEAM—5210, 1-chome, Fu-  
taba-cho, Niigata-shi, Niiga-  
ta-ken

新潟県新潟市双葉町 1-5210  
マクダニエル

**McDaniel, Mr. and Mrs. John**  
(Adelaide), 1949, CBFMS—  
Furlough: Box 5, Wheaton,  
Illinois, USA

**McDonald, Rev. and Mrs. John**

- Cameron (Reba), 1959, IND  
—Eganoshoen Jutaku, 465  
No. 65, Habikino-shi, Osaka-  
fu  
大阪府羽曳野市恵我之荘園住宅  
465-65 マクドナルド
- McDaniel**, Rev. Thomas (Ph.  
D.) and Mrs. Dorothy, 1956,  
ABFMS—4834 Mutsuura,  
Kanazawa-ku Yokohama-shi  
(045-70-9601)  
横浜市金沢区六浦 4834  
マクダニエル
- McElligott**, Mr. Patrick, 1965,  
CLC—3509, Kita Oizumi-  
machi, Nerima-ku, Tokyo  
(922-1118)  
東京都練馬区北大泉町 3509  
マックエリゴット
- McGarvey**, Rev. and Mrs. A.  
Paul (Helen), 1952, CMA—  
11-20 Kako-machi, Hiroshi-  
ma-shi (0822-41-6450)  
広島市加古町 11-20  
マクガーヴィ
- McGavock**, Miss Harriet, PEC  
—1-20, Shironouchi-dori,  
Nada-ku, Kobe-shi (078-86-  
2923)  
神戸市灘区城ノ内通 1-20  
マッキャヴォク
- McGrath**, Miss Violet, 1928,  
JEB—6-11, 6-chome, Suma-  
ura-dori, Suma-ku, Kobe-shi  
(780-71-5651)  
神戸市須磨浦通 6 丁目 6-11  
マグラース
- McGuire**, Rev. and Mrs. Dick  
(Winifred), 1952, JEM—  
Furlough: Box 372, Brook-  
lyn, Michigan, USA
- McIlwaine**, Rev. and Mrs.  
R. Heber (Eugenia), 1934,  
OPC, 16-5 Shinhamacho,  
Fukushima-shi, Fukushima-  
ken (02452-2-0587)  
福島市新浜町 5-16  
マキルエン
- McIntosh**, Rev. and Mrs. John  
(Beth), 1961, PCC—200, 2-  
chome, Shinonome-cho, Hi-  
gashi-ku, Osaka-fu (06-761-  
0080)  
大阪市東区東雲町 2-200  
マキントッシュ
- MaKey**, Mr. and Mrs. Bartlett  
P. (Grace), 1954, CN—826  
Kaizuka-cho, Chiba-shi (2-  
1226)  
千葉市貝塚町 826 マッケイ
- McKean**, Miss Earlene, 1965,  
WEC—569 Kondo, Gokasho-  
cho, Kanzaki-gun, Shiga-ken  
(Ishizuka 47)  
滋賀県神崎郡五箇荘町金堂 569

マキーン

**McLain, Mr. and Mrs. Jim**  
(Olena), 1967—c/o Waid  
P.O. Box 4, Sayama-shi,  
Saitama-ken

埼玉県狭山市郵便局私書箱4号  
マクレイン

**McLean, Rev. and Mrs. Don-**  
**nell (Venda), 1953, AG—6-**  
**7, Ichiba-machi, Shimizu-shi,**  
**Kochi-ken**

高知県清水市市場町6-7  
マクリーン

**McLeroy, Mr. and Mrs. Robin**  
(Willene), 1953, BIM1—2-  
24, 3-chome, Asahi-cho, Ka-  
wagoe-shi, Saitama-ken  
(0492-2-3894)

埼玉県川越市朝日町3丁目2-24  
マクレロイ

**McMahan, Rev. and Mrs. Carl**  
(Wilma), 1955, FEGC—886  
Minano-machi, Chichibu-  
gun, Saitama-ken

埼玉県秩父郡曙野町886  
マクマーハン

**McMillan, Miss Mary, 1939,**  
**IBC (MC)—11-43, Kami**  
**Nobori-cho, Hiroshima-shi**  
**(0822-21-6601)**

広島市上幟町11-43 マクミラン

**McMillan, Rev. and Mrs. Virgil**  
**O. Jr. (Donabel), Leave of**  
**Absence: Box 387, Citro-**  
**nelle, Alabama 36522, USA**

**McMullen, Mr. and Mrs. John**  
(Bobbie), 1952, 1958, IBC  
(MC)—7, 10-chome, Daiko-  
cho, Higashi-ku, Nagoya-  
shi (052-721-3007)

名古屋市東区大幸町10の7  
マクムレン

**McNaughton, Rev. and Mrs.**  
**R. E. ((Lillian J.) 1928,**  
**OEA—7-10, Honcho, Hako-**  
**date-shi, Hokkaido (0138-**  
**2-8883)**

北海道函館市本町7-10  
マックノートン

**McNeill, Miss Elizabeth, 1950,**  
**PCUS—1110-5, Higashi Ya-**  
**mada, Okamoto, Motoyama-**  
**cho,, Higashi Naka-ku, Ko-**  
**be (078-41-2703)**

神戸市灘区本山町岡本東山田  
1110-5 マクネイル

**McPhail, Mr. and John, 1949,**  
**NTM—Furlough**

**McQuilkin, Rev. and Mrs. Ro-**  
**bertson (Muriel), 1956,**  
**TEAM—22-8, 4-chome, Izu-**  
**mi, Suginami-ku, Tokyo**  
**(328-0963)**

東京都杉並区和泉町4丁目22-8

マッキルキン

64-0281)

**McVety, Rev. and Mrs. Kenneth** (Olive), 1949, TEAM—1-43, Honan 2-chome, Suginami-ku, Tokyo (313-3369)  
東京都杉並区方南 2-43-1

マクヴェティ

**McWha, Rev. and Mrs. Bennie J.** (Shelby), ABA—Furlough until July, 1968

**McWilliams, Rev. and Mrs. R. W.** (Margery), 1951, IBC (MC)—Kuga-machi, Kuga-gun, Yamaguchi-ken (220)  
山口県玖珂郡玖珂町

マクウィリアムズ

**Mead, Miss Sharon**, 1965, WEC — Hachiman-Nakayama-cho, Nagahama-shi, Shiga-ken

滋賀県長浜市八幡中山町 ミード

**Meenk, Rev. and Mrs. R. A.** (Barbara), 1959, PCGJ—2142 American Village, Sayama-shi, Saitama-ken

埼玉県狭山市 アメリカンヴィレッジ 2142 ミーンク

**Mehrenberg, Miss Lavonne Jean**, 1966, LCA—Kyushu Jogakuin, 300 Murozono, Shimizu-machi, Kumamoto-shi, Kumamoto-ken (0963-

熊本市清水町室園 300

九州女学院 メヘレンバーク

**Meier, Rev. and Mrs. Norbert** (Margaret), 1965, WELS—1134, Nakamaru mae, Minamisawa, Kurume-machi, Kitatama-gun, Tokyo

北多摩郡久留米町南沢中丸前 1134

メイヤー

**Melton, Mr. and Mrs. Charles** (Anita), 1961, CC—Ibaraki Christian College, Omika, Hitachi-shi, Ibaraki-ken

茨城県日立市大甕

茨城クリスチャン・カレッジ内

ミルトン

**Melton, Rev. and Mrs. Pat** (Wanda), 1965, GFA—753, P-4 Kawasaki, Hamura-machi, Nishitama-gun, Tokyo (045-64-8812)

東京都西多摩郡羽村町川崎 753

P-4

メルトン

**Mensendiek, Rev. C. William** (Ph.D.) and Mrs. Barbara, 1948, 1964, IBC (UCBWM)—33-13 Uwa-cho, Komega-fukuro, Sendai-shi (0222-23-3257)

仙台市米ヶ袋上町 33-13

メンセンディーク

**Menzel, Mr. and Mrs. Hans**  
(Sieglinde), LM—2-22, Fu-  
tamata-gawa, Hodogaya-ku,  
Yokohama-shi

横浜市保土谷区二俣川 2-22

メンツェル

**Mercer, Rev. and Mrs. Dewey**  
E. (Ramona), 1955, SB—6-  
22, 1-chome, Miyawaki-cho,  
Takamatsu-shi (0878-31-  
5926)

高松市宮脇町 1 丁目 6-22

マーサー

**Merrill, Miss Eloise**, 1964,  
CBFMS—Shinkawa-cho, Ku-  
rume-machi, Kitatama-gun,  
Tokyo

東京都北多摩郡久留米町新川町

メリル

**Merritt, Rev. Richard A.**, 1947,  
PEC—5-24-27, Taishido, Se-  
tagaya-ku, Tokyo (421-  
7869)

東京都世田谷区太子堂 5-24-27

メリット

**Messenger, Mrs. Blanche**,  
1955, TEAM—Furlough

**Metcalf, Rev. and Mrs. Mel-  
bourne (June)**, 1949, CMSJ  
—382, Sakawa-machi, Oda-  
wara-shi, Kanagawa-ken  
(0465-47-3282)

神奈川県小田原市酒匂町 382

メトカーフ

**Metcalf, Mr. and Mrs. Stephen**  
A. (Evelyn), 1952, 1954,  
OMF—61, Nagabashi-cho,  
Otaru-shi, Hokkaido

北海道小樽市長橋町 61

メトカーフ

**Metzger, Mr. and Mrs. Helmut**  
(Christel), 1963, GAM—  
Shin-machi, Imao, Hirata-  
cho, Kaizu-gun, Gifu-ken

岐阜県海津郡平田町今尾新町

メッツガ

**Meyer, Mr. and Mrs. Hans**  
(Marianne), 1954, LM—  
771, Ishii, Kasama-shi, Iba-  
ragi-ken (837)

茨城県笠間市石井 771 マイヤー

**Meyer, Miss Hildegard**, 1950,  
NTM—96 Okawa-machi,  
Hakui-shi, Ishikawa-ken

石川県羽咋市大川町 96 マイヤー

**Meyer, Mr. and Mrs. John F.**  
(Betty), 1952, HSEF—4-13,  
Shinkawa-cho 1-chome, Ku-  
rume-machi, Kitatama-gun,  
gun, Tokyo (0424-71-0648)

東京都北多摩郡久留米町 1-4-13

マイヤー

**Meyer, Rev. and Mrs. Richard**  
(Lois), 1948, MSL—2-go,



- 15, 1-chome, Tama-cho, Fuchu-shi, Tokyo (0423-61-9900)  
 東京都府中市多磨町 1 丁目 15 の 2 号 マイヤー
- Michael, Sister Joan, 1965, PEC(IND)—Community of Transfiguration, 95 Tamade Shimizu, Odawara, Sendai-shi (0222-34-6866)  
 仙台市小田原玉出清水 95 マイケル
- Michael, Rev. and Mrs. Gerhard (Jean), 1965, MSL—
- Michell, Mr. and Mrs. David (Joan), 1960, OMF—11, 4-chome, Higashi-cho, Koganei-shi, Tokyo (0423-81-6872)  
 東京都小金井市東町 4 丁目 11 ミシエル
- Miles, Miss Bess, 1962, IBC (MC)—Seibi Gakuen, 124 Maita-machi, Minami-ku, Yokohama-shi (School: 045-73-2862; House: 045-74-6178)  
 横浜市南区蒔田町 124 成美学園 マイルス
- Milhoue, Rev. and Mrs. Kenneth (Geraldine), 1965, BGC—2-13, Toyotama Kita, Nerima-ku, Tokyo (991-2447)  
 東京都練馬区豊玉北 2-13 ミルハウス
- Miller, Mr. and Mrs. Abram (Audrey June), 1952, WH—63 Ichinotani-cho 2-chome, Suma-ku, Kobe-shi (078-71-1133)  
 神戸市須磨区一の谷町二丁目 63 ミラー
- Miller, Miss Erma L., 1926 MM—Honbaba-dori, Funamachi, Oogakishi, Gifu-ken (0584-78-3007)  
 岐阜県大垣市船町本馬場通 ミラー
- Miller, Miss Florence J., 1951, NAB—4-13, 3-chome, Asahigaoka, Ikeda-shi, Osaka-fu (0727-6-0646)  
 大阪府池田市旭丘 3 丁目 4-13 ミラー
- Miller, Miss Floryne, 1947, SB—Furlough: c/o Mrs. O. S. Martin, Kingsport-Bristol Highway, Johnson City, Tenn., USA
- Miller, Miss Jessie M., 1930, MSCC—2-24, Sugiyama-cho, Gifu-shi (0582-3-5384)  
 岐阜県岐阜市杉山町 24-2 ミラー
- Miller, Mr. and Mrs. Keith,

IND—Furlough: 1321 Grant St., Bellingham, Washington, USA

Miller, Miss Marilyn, 1959, JEM—3, 4-chome, Shimonakajima, Nagaoka-shi, Niigata-ken (02582-2-6329)

新潟県長岡市下中島 4-3 ミラー

Miller, Miss Marjorie, 1951, LCA—Harajuku Apartment #708, 3-178 Onda, Shibuya-ku, Tokyo (03-408-7171)

東京都渋谷区穂田 3-178  
原宿アパート 708 ミラー

Miller, Mr. and Mrs. Marvin (Mary Alene), 1963, JMM—587 Ozawa, Mitaka-shi, Tokyo

東京都三鷹市大沢 587 ミラー

Miller, Mr. Roy, PEC (IND)—International Christian University, 1500 Osawa, Mitaka-shi (0422-43-3131)

東京都三鷹市大沢 1500  
国際基督教大学内 ミラー

Milligan, Miss Rita, 1962, OMF—824 Sakae-machi, Sapporo-shi, Hokkaido

北海道札幌市栄町 824 ミリガン

Milner, Miss Mary, 1953, OMF

—199, Suginami-cho, Hakodate-shi, Hokkaido (0138-51-6673)

北海道函館市杉並町 199

ミルナー

Mings, Mr. and Mrs. Donnie (Charlotte), 1963, CnC—6-10, 7-chome, Karigaoka, Hirakata-shi, Osaka-fu (0720-54-1393)

大阪府枚方市雁丘 7 丁目 6-10

ミングス

Mings, Mr. and Mrs. Lonnie (Coral), 1963, CnC—Furlough until September 1967

Mings, Mr. and Mrs. Ray (Mattie), 1950, CnC—1146, Nakaburi 3-chome, Hirakata-shi, Osaka-fu

大阪府枚方市中振 3 の 1146

ミングス

Mitchell, Mr. and Mrs. Alan K. (Elaine), 1957, OMF—824, Sakae-machi, Sapporo-shi, Hokkaido (0122-72-4974)

北海道札幌市栄町 824

ミッチェル

Mitchell, Miss Anna Marie, 1950, ALC—183 Otowa-cho, Shizuoka-shi (0542-52-9079)

静岡県音羽町 183 ミッチェル

Mitchell, Miss Betty, 1961,

- FEGC—111 Hakuraku, Kanagawa-ku, Yokohama-shi (045-49-9017)  
横浜市神奈川区白楽 111  
ミツチエル
- Mitchell, Mr. and Mrs. Guy S. (Jane), 1953, PCUS—Shikoku Christian College, Zentsuji-shi, Kagawa-ken (339)  
香川県善通寺市  
四国学院大学内住宅 ミチエル
- Mobley, Rev. and Mrs. Marion A. (Carolyn), 1959, SB—Leave of Absence: High Point Baptist Church, Covington, Georgia, 30209, USA
- Moe, Rev. and Mrs. Arthur (Beverly), 1952, FEGC (PBA)—16-2 Maezawa, Kurume-machi, Kitatama-gun, Tokyo (0424-71-0298)  
東京都北多摩郡久留米町前沢 16-2  
モウ
- Moerman, Rev. and Mrs. Cornelis (Geziena), 1962, IBC (UCC) — Furlough: c/o BWM—420 Roselawn Ave. Toronto 12, Canada
- Montei, Mr. and Mrs. Douglas (Dorothy), 1955, OMS—1648, 1-chome, Megurita, Higashi Murayama-shi, Tokyo (0423-91-3072)  
東京都東村山市廻田 1-1648  
モンティエ
- Montgomery, Miss Mary Helen, 1966, IBC (MC)—c/o Michito Otsuka, 549 Higashi Oizumi-machi, Nerima-ku, Tokyo (922-0765)  
東京都練馬区東大泉町 549  
大塚方 モントゴメリー
- Moore, Mr. and Mrs. Dan M. (Betsy), 1962, PCUS—Furlough, 1967-68
- Moore, Rev. and Mrs. Fred G., (Patricia) 1957, NAB—7-1, 1-chome, Koda, Ikeda-shi, Osaka-fu  
大阪府池田市神田町1-7-1  
モーア
- Moore, Miss Helen G., 1931, IBC (MC)—Furlough: 276 Morton Ave. Albany, N.Y. 12209, U.S.A.
- Moore, Rev. and Mrs. James B. (Roberta), 1960, PCUS—385, Fukui-cho, Kochi-shi (2-1040)  
高知市福井町 385  
モーア
- Moore, Rev. and Mrs. Lardner

- C. (Mollie), 1954, PCUS—  
57, 1-chome, Awajihonma-  
chi-Higashi Yodogawa-ku,  
Osaka-fu (06-322-2261)  
大阪府東淀川区淡路本町 1-57  
モ—ア
- Moore, Rev. and Mrs. Lardner  
W., (Grace), 1924, PCUS—  
65, Saiwai-cho, Takamatsu-  
shi, Kagawa-ken (0878-3-  
3791)  
高松市幸町 65 モ—ア
- Moorehead, Rev. and Mrs.  
Marion F. (Thelma), SB—  
18-1, Kamiyama-cho, Shibuya-  
ku, Tokyo (467-7829)  
東京都渋谷区神山町 18-1  
モアヘッド
- Morehouse, Miss Mildred,  
1955, FEGC—Furlough
- Morey, Mr. and Mrs. Ken, BIM  
2163, Karuizawa-machi, Na-  
gano-ken (02674-3969)  
長野県軽井沢町 2163 モレイ
- Morgan, Mr. Floyd L., 1966,  
CC—Ibaraki Christian Col-  
lege, 4048 Omika, Kuji-ma-  
chi, Hitachi-shi, Ibaraki-ken  
茨城県日立市久慈町大甕 4048  
茨城クリスチャン・カレッジ  
モーガン
- Morgan, Miss Mary Neal,  
1950, SB—Furlough
- Mork, Rev. Marcus, 1958,  
ALC—17, Kajima-cho, Fuji-  
shi, Shizuoka-ken (0545-61-  
1392)  
静岡県富士市加島町 17 モルク
- Morrill, Mr. and Mrs. Doug-  
las (Helen), 1949, IBC  
(UCBWM)—16-4, Nagami-  
neyama, Oishi, Nada-ku, Ko-  
be-shi (07886-6430)  
神戸市灘区大石長峰山 16-4  
モリル
- Mooris, Mr. and Mrs. Donald  
(Winnifred), 1953, OMF—  
531, Honcho, Nanae-machi,  
Kameda-gun, Hokkaido (Na-  
nae 8301)  
北海道亀田郡七飯町本町 モリス
- Morris, Miss Geneva, 1955,  
C(MC)—Leave of absence  
東京都港区南青山 6 丁目 10-7  
麗石荘 6 号 モリス
- Morris, Miss Louise, 1965, IBC  
(MC)—9 Nakakawarage-  
cho, Hirosaki-shi, Aomori-  
ken (01722-2-3613)  
青森県弘前市中瓦町 9 モリス
- Morris, Captain and Mrs. Ted  
(Louise), 1961, SA—41-7,

- 1-chome, Wada, Suginami-ku, Tokyo  
東京都杉並区和田1-41-7 モリス
- Morriss, Rev. and Mrs. Woodward D. (Mary Ann), 1958, PCUS—64, Asahi-cho, Toyohashi-shi, Aichi-ken (0532-2-1620)**  
愛知県豊橋市旭町 64 モリス
- Moss, Rev. and Mrs. John (Hatsumi), 1948, 1955, IBC (MC)—814, 2-chome, Suido-cho, Niigata-shi (0252-23-2584)**  
新潟市水道町 2 丁目 814 モス
- Motoyama, Miss Julia, 1937, FKK—80 Shimo Midori-cho, Shichiku, Kita-ku, Kyoto-shi (075-45-2384)**  
京都市北区紫竹下緑町 80  
モトヤマ
- Mowrer, Mr. and Mrs. Max, 1967, CC—Ibaraki Christian College, 4048 Omika Kuji-machi, Hitachi-shi, Ibaraki-ken**  
茨城県日立市久慈町 4048  
茨城クリスチャン・カレッジ  
モーラー
- Mueller, Rev. and Mrs. Robert (Ruth), 1951, TEAM—6-15, Higashi-machi, Gakuen, Ko-**
- daira-shi, Tokyo (0423-41-3998)**  
東京都小平市学園東町 15-6  
ミューラー
- Muller, Miss Emmi, 1961, G A M — Covenant Bible Seminary, 3-990, Nakameguro, Meguro-ku, Tokyo**  
東京都目黒区中目黒 3-990  
聖契神学校内 ミューラー
- Mullins, Mr. and Mrs. Ansel (Sarah), 1960, CBFMS—Box 66, Sendai-shi**  
仙台市郵便局私書箱 66 マリNZ
- Mullon, Miss Marilla M. 1966, OMF—824, Sakae-machi, Sapporo-shi (0122-72-4974)**  
札幌市栄町 824 マレン
- Mundinger, Miss Dora, 1953, GMM—c/o Nozomi no Mon Gakuen, 1436, Futtsu-machi, Kimitsu-gun, Chiba-ken (04788-7-2218)**  
千葉県君津郡富津町 1436  
望みの門学園 ムンディンガー
- Munsey, Mrs. Eva, 1965, JFM Box 39, Itami-shi, Hyogo-ken**  
兵庫県伊丹市郵便局私書箱 39  
マンシー
- Munsey, Miss Frances, 1963,**

JFM—Box 39, Itami-shi,  
Hyogo-ken

兵庫県伊丹市郵便局私書函 39  
マンシー

Murata, Rev. and Mrs. Herbert (Mildred), 1953, FEGC—4-915, Maehara-cho, Koganei-shi, Tokyo

東京都小金井市前原町 4-915  
ムラタ

Mussen, Rev. and Mrs. Walter (Ina), 1964, IFG—733 Kume Tokorozawa-shi, Saitama-ken (0429-22-7716)

埼玉県所沢市久米 773 マッセン

Mutch, Rev. and Mrs. Bruce (Ann), 1955, MSCC—Nagoya Student Center, 260 Miyahigashi cho, Showa-ku, Nagoya-shi (781-0165)

名古屋市昭和区宮東町 260  
名古屋 学生センター内

マッチ

Mydland, Miss Bjorg, 1958, NMS—50, Takigatani, Shioyacho, Tarumi-ku, Kobe-shi (078-77-3745)

神戸市垂水区塩屋町滝ヶ谷 50  
ミドランド

## N

Nations, Rev. Archie Lee, (Ph.D.) and Mrs. Elaine,

1961, SB—11, 2-chome, Hirao Sanso-dori, Fukuoka-shi (092-52-1071)

福岡市平尾山荘通 2 丁目 11  
ネイションズ

Naundorf, Miss Helen, 1965, IBC (UPC)—Tokyo Woman's Christian College, 6, 2-chome, Zenpukuji-cho, Suginami-ku, Tokyo (390-5522)

東京都杉並区善福寺 2 丁目 6  
東京女子大学  
ノーウンドルフ

Naustdal, Miss Ingeleiv, 1965, NMS—50, Takigatani, Shioyacho, Tarumi-ku, Kobe-shi (078-77-3743)

神戸市垂水区塩屋町滝ヶ谷 50  
ナムスダール

Naylor, Miss B. Chris, 1958, OMF—Kita 22-jo, Nishi 6-chome, Sapporo-shi (0122-72-1027)

北海道札幌市北 22 条西 6 丁目  
ネイラー

Neel, Rev. and Mrs. William A. (Barbara), BBF—1-7-36 Minamigaoka, Chikusa-ku, Nagoya-shi

名古屋市千種区南丘 1-7-36  
ニール

Neihouser, Miss A. Marie,

- ACC—422, Shioda, Ichimiya-cho, Higashi, Yatsushiro-gun, Yamanashi-ken  
山梨県東八代郡一宮町塩田 422  
ナイハウザー
- Neiswender, Rev. and Mrs. Donald (Marion), 1965,** MSL—4-6-32 Midori-cho Koganei-shi, Tokyo (0423-81-7264)  
東京都小金井市緑町 4-6-32  
ナイスウエンダー
- Nelson, Miss Ada L., 1952,** ABFMS—6-9, 1-chome, Koshikawa, Bunkyo-ku, Tokyo (813-0935)  
東京都文京区小石川 1 丁目 6-9  
ネルソン
- Nelson, Dr. and Mrs. P. W. (Barbara), 1950, SDA—1966** Kamikawai-machi, Hodogaya-ku, Yokohama-shi (045-95-0094)  
横浜市保土ヶ谷区上川井町 1966  
ネルソン
- Nelson, Rev. and Mrs. Richard (Irene), 1952, ALC—578-19,** Hiragishi, Sapporo-shi, Hokkaido  
北海道札幌市平岸 578-19  
ネルソン
- Netland, Mr. and Mrs. Anton (Bernice), 1952, TEAM—3** Yatsuhashi, Tsutsui, Aomori-shi, Aomori-ken  
青森県青森市筒井八ッ橋 3  
ネットランド
- Nettle, Miss Mary Ellen, 1962,** (IBC (UCC)—Reiseki-so Apt. #6, 10-7, 6-chome, Minami Aoyama, Minato-ku, Tokyo (409-2426)  
東京都港区南青山 6 丁目 10-7  
麗石荘 6 号 ネットル
- Neufeld, Miss Bertha, 1951,** FEGC—111 Hakuraku, Kanagawa-ku, Yokohama-shi (045-49-9016/7)  
横浜市神奈川区白楽 111  
ノイフェルト
- Neve, Rev. and Mrs. Lloyd (Muriel), 1948, ALC—109,** chome, Kyonan, Musashino-shi, Tokyo (0422-44-6624)  
東京都武蔵野市境南 1-109  
ネーヴィー
- Newland, Rev. and Mrs. Pfaff (Verda), 1948, BMMJ—**
- Nichols, Mr. and Mrs. Robert P. (JoAnn), CC—Furlough**
- Nicoll, Miss Mary L. C., OMF—531 Honcho, Nanae-machi, Kameda-gun, Hokkaido (Nanae 8301)**

- 北海道亀田郡七飯村本町 531  
ニコール
- Nielsen, Mr. and Mrs. Charles  
(Mary), 1958, TEAM—68  
Shofuen, Hiroji-cho, Showa-  
ku, Nagoya-shi (052-831-  
0922)  
名古屋市昭和区広路町松風園 68  
ニールセン
- Nielsen, Mr. and Mrs. Paul  
(Marcia), 1940, CnC—Fur-  
lough: 509 Aspen Drive,  
Colorado Springs, Colo,  
80911, USA
- Niemeyer, Mr. and Mrs. John  
(Ida Mary), 1961, ABFMS  
—Furlough
- Niemi, Miss Tyyne, 1926,  
LEAF—53-5, 7-chome, Den-  
enchofu, Ota-ku, Tokyo  
(721-8375)  
東京都大田区田園調布 7 丁目 53-  
5  
ニエミ
- Nilsen, Miss Treger A., 1967,  
NLM—3, 2-chome, Naka-  
jimadori, Fukiai-ku, Kobe-  
shi  
神戸市葦合区中島通 2 丁目 3  
ニールセン
- Ninomiya, Miss Toshiko, 1955,  
IND—9-60, Kakuei-Danchi,
- Iruma-shi, Saitama-ken  
(0429-6-3057)  
埼玉県入間市角栄団地 9-60  
ニノミヤ
- Noell, Mr. and Mrs. Frank  
(Betty), 1955, CBFMS—Box  
66, Sendai-shi  
仙台市郵便局私書箱 96 ノエル
- Nordbo, Rev. and Mrs. Anund  
(Solveig), 1953, NMS—Fur-  
lough
- Norden, Rev. and Mrs. Russell  
L. (Eleanor), 1953, IBC  
(RCA)—37-B, Yamate-cho,  
Naka-ku, Yokohama-shi  
(045-64-5818)  
横浜市中区山手町 37-B  
ノードン
- Nordlie-Nakazawa, Mrs. Edel,  
1950, FCM—518 Ichinomiya,  
Fushiki-machi, Takaoka-shi,  
Toyama-ken  
富山県高岡市伏木町一宮 518  
ノードリ ・ナガザワ
- Nordstrom, Miss Elaine, 1952,  
BGC—4-13, 3-chome, Asahi-  
gaoka, Ikeda-shi, Osaka-fu  
(0727-6-0646)  
大阪府池田市旭丘 3 丁目 4-13  
ノードストロム
- Norman, Mr. and Mrs. Ri-



chard, IND—62 Kariga, Marumori-cho, Igu-gun, Miyagi-ken

宮城県伊具郡丸森町雁歌 62

ノーマン

MCCS — Swedish School, 2841 Onuma, Sagami-hara-shi, Kanagawa-ken

神奈川県相模原市大沼 2841

スウェーデン・スクール

ニセリウス

**Norman, Rev. and Mrs. W.H.H. (Gwen), 1932, IBC (UCC)—14-9, 7-bancho Daimon, Shioziri-shi, Nagano-ken (026307 and ask for 962)**

長野県塩尻市大門七番町 14-9

ノーマン

**Northup, Rev. Robert (Ph.D.) and Mrs. Shio, 1956, IBC (UPC)—Leave of Absence**

**Norton, Mr. and Mrs. James (Audrey), 1952, TEAM—21-8, Daido-cho, Ibaraki-shi, Osaka-fu**

大阪府茨木市大国町 21-8

ノートン

**Norton, Rev. and Mrs. Richard B. (Mary), 1951, IBC (UPC)—House #1, 1728 Nozuta, Machida-shi, Tokyo (0427-32-8675)**

東京都町田市野津田町 1728

1号館

ノートン

**Nukida, Rev. and Mrs. W. J., UPCA—Furlough**

**Nyselius, Miss Marianne, 1963,**

## O

**Oestreich, Mr. and Mrs. George W. (Frances), 1949, IND—462, 4-cho Hamadera Showa-cho, Sakai-shi, Osaka-fu (722-6-0324)**

大阪府堺市浜寺昭和町 4丁目 462

エーストライヒ

**Oetzel, Mr. and Mrs. Willi (Elfriede), 1962, LM—975 Kajigaya-cho, Totsuka-ku, Yokohama-shi**

横浜市戸塚区鍛冶ヶ谷町 975

エッツェル

**Offner, Rev. Clark B. (Th.D.) and Mrs. Barbara, 1951, CCC—21-2, 2-chome, Tsukigaoka, Chikusa-ku, Nagoya-shi (052-711-9654)**

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Tokyo (701-0575/6)
- 東京都世田谷区玉川中町  
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- Olfert, Miss Marie, 1950,  
FEGC—111 Hakkuraku,  
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横浜市神奈川区白楽 111  
オルフェルト
- Oliver, Rev. and Mrs. Edward  
L. (Susan), 1950, SB—350,  
2-chome, Nishi Okubo, Shin-  
juku-ku, Tokyo (351-2166)  
東京都新宿区西大久保 2-350  
オリヴァー
- Olofsson, Miss Birgit, SFM—  
3871-1 Kamiyoshida, Fujiyo-  
shida-shi, Yamanashi-ken  
(Fujiyoshida 2-5526)  
山梨県富士吉田市上吉田 3871-1  
オロフソン
- Olofsson, Miss Eva, SFM—  
3871-1 Kamiyoshida, Fuji-  
yoshida-shi, Yamanashi-ken  
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山梨県富士吉田市上吉田 3871-1  
オロフソン
- Olson, Miss Esther D., 1958,  
OMF—199, Suginami-cho,  
Hakodate-shi, Hokkaido  
(0138-51-6673)
- Olson, Rev. and Mrs. George  
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3-9 Hon-Amanuma 2-chome  
Suginami-ku, Tokyo (399-  
0545)  
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オルソン
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(Evyln), 1954, LB—Ara-  
machi, Noshiro-shi, Akita-  
ken  
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mi-ku, Nagoya-shi (052-  
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オルソン
- Olsson, Miss Laila, SFM—205  
Ozato-cho, Honmoku, Naka-  
ku, Yokohama-shi  
横浜市中区本牧大里町 205  
オルソン
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Erik (Rut), SFM—1953  
Nagata-machi, Minami-ku,  
Yokohama-shi (045-73-  
8890)  
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- Olstad, Rev. and Mrs. Ray-

- mond, 1958, EFCM—34, Sandan Naga-machi, Matsugasaki, Sakyo-ku, Kyoto (075-78-2966)  
京都市左京区松ヶ崎三反長町 34  
オルスタド
- O'Reagan, Rev. and Mrs. Daniel Wayne (Beverly Ann), 1965, SB—22-5, 2-chome, Kamokogahara, Sumiyoshi, Higashinada-ku, Kobe-shi (078-84-8535)  
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オリーガン
- Orth, Rev. and Mrs. Donald B. (Celia), 1952, 1957. IBC (UCC)—Furlough
- Ortman, Miss Dorothy, 1962, JEM Associate—Kirisuto Kyokai, 2-chome, Kamimachi Muika-machi, Minami Uonuma-gun, Niigata-ken (025722-3347)  
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- Osborne, Mr. and Mrs. David (Alice), 1955, JACM—1179-2 Oaza, Kida, Neyagawa-shi, Osaka-fu (Neyagawa 2-0545)  
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オズボン
- Osborne, Mr. and Mrs. Hugh (Frances), 1958, TEAM—2-210 Nakakoji, Takatsuki-shi, Osaka-fu  
大阪府高槻市中小路 2-210  
オズボーン
- Osmundson, Miss Elizabeth, 1962, LB—8 Kamicho, Narayama Moto-shinmachi, Aki-ta-shi  
秋田市橋山本新町 8  
オズムンソン
- Ott, Mr. and Mrs. Paul, 1955/60, WMR—77 Ken-machi, Ibigawa-cho, Ibi-gun, Gifu-ken (05852-2-0857)  
岐阜県揖斐川町七間町  
オット
- Overbeck, Miss Linda Marie, 1966, LCA—Kyushu Joga-kuin, 300 Murozono, Shimizu-machi, Kumamoto-shi, Kumamoto-ken (0963-64-0281)  
熊本市清水町室園 300  
九州女学院  
オーバーベック
- Overland, Rev. and Mrs. Norman (Beverlee), JFMM—Furlough
- Owen, Miss Evelyn, 1956, SB 12-20, 5-chome, Tokiwa, Urawa-shi, Saitama-ken (0488-31-3558)  
埼玉県浦和市常盤 5 丁目 12-20  
オーエン

Owens, Mr. T. Richard, 1965,  
WEC—1-57, Maruyama, Ki-  
tashirakawa, Sakyo-ku,  
Kyoto-shi (075-78-6524)

京都市左京区北白川丸山 1-57

オエンス

Oxley, Rev. and Mrs. H. Dale  
(Betty), 1952, BPM—1033,  
Shiromoto-machi, Hitoyoshi-  
Kumamoto-ken (09662-2-  
2589)

熊本県人吉市城本町 1033

アクスリー

Oysttryk, Brigadier and Mrs.  
George (Gertrude), 1962,  
SA—41-2, 1-chome, Wada,  
Suginami-ku, Tokyo (381-  
381-9838)

東京都杉並区和田 1-41-2

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\*Palmer, Miss Elizabeth, 1961  
CPFMS Affiliate—33 Dai-  
zenbara, Tomioka-machi,  
Futaba-gun, Fukushima-ken  
福島県双葉郡富岡町だいぜん原

パーマー

Palmore, Rev. and Mrs. Pey-  
ton L. III (Mary Lou), 1948,  
1954, IBC (MC)—7, 10-  
chome, Daiko-cho, Higashi-

ku, Nagoya-shi (052-71-  
7385)

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パルモア

Pape, Rev. and Mrs. William  
H. (Dorothy), 1959, TEAM  
15-15, 3-chome, Daizawa, Se-  
tagaya-ku, Tokyo (414-  
6923)

東京都世田谷区代沢 3 丁目 15-15

ペープ

Parkee, Mr. Leslie R., 1955,  
CLC—3509, Kita Oizumi-  
machi, Nerima-ku, Tokyo  
(922-1118)

東京都練馬区北大泉町 3509

パーキー

Parker, Rev. and Mrs. Calvin  
(Harriet H.) 1951, SB—18-  
7, Kamiyama-cho, Shibuya-  
ku, Tokyo (467-8930)

東京都渋谷区神山町 18-7

パークー

Parker, Rev. and Mrs. Joe  
(Frances), 1949, JEM(PBA)  
—507 Okamoto-cho, Setaga-  
ya-ku, Tokyo

東京都世田谷区岡本町 507

パークー

Parr, Miss D. A., 1927, IND  
—86, Azuma-cho, Sakai-ma-  
chi, Sawa-gun, Gunma-ken

- (027074-546)  
郡馬県佐波郡堺町東町 86 パー
- Parrott, Mr. and Mrs. George**  
(Ruth), 1948, 1949, IBC  
(MC)—6-20, Higashi, 4-  
chome, Shibuya-ku, Tokyo  
(409-8203)  
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- Parson, Rev. and Mrs. Elmer**  
(Marjorie), 1949, JFMM—  
45, 1-chome, Maruyama-  
dori, Abeno-ku, Osaka-fu  
(06-661-4661)  
大阪府阿倍野区丸山通 1-45  
パーソン
- Parsons, Miss Maud, 1951,**  
IBC (MC)—9 Nakakawa-  
rage-cho, Hiroshiki-shi, Ao-  
mori-ken (01722-2-3613)  
青森県弘前市中瓦ヶ町 9  
パーソンズ
- Parsons, Rev. and Mrs. Nor-**  
**man (Alice), 1948, IBC**  
(MC)—Furlough
- Patkau, Miss Esther, 1951,**  
GCOMM—39, 1-chome, Ma-  
tsubashi-cho, Miyazaki-shi,  
Miyazaki-ken (0985-2-4574)  
宮崎県宮崎市松橋町 1-39 パトコ
- Paton, Mr. and Mrs. Thomas**  
(Wenda), 1966, IBC  
(UCBWM)—12, Hachiyama,  
Shibuya-ku, Tokyo (461-  
4811)  
東京都渋谷区鉢山 12 ペイトン
- Patschke, Rev. and Mrs. Arbie**  
(Margaret), 1954, MSL—9  
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Asahikawa-shi, Hokkaido  
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IBC (MC)—10-2, Shoto, 1-  
chome, Shibuya-ku, Tokyo  
(467-7909)  
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- Patterson, Rev. and Mrs.**  
**Ronald W. (Patricia May),**  
1957, IND—1378, 1-chome,  
Suwa-cho, Higashi-muraya-  
ma-shi, Tokyo  
東京都東村山市諏訪町 1 丁目  
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- Patton, Mr. and Mrs. Andrew**  
(Betty), 1948, CnC—3-7-8,  
Higashi-nakano, Nakano-ku,  
Tokyo 361-0533)  
東京都中野区東中野 3-7-8  
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- Payne, Miss Jane E., 1965,**  
IBC (MC)—Seiwa Woman's

College, House #1, Okada-  
yama, Nishinomiya-shi,  
Hyogo-ken (0798-5-0709)

兵庫県西宮市岡田山  
聖和女子大学内1号館 ペイン

**Pearson, Miss Sonjie, 1963,**  
IBC (MC)—Seibi Gakuen,  
124 Maita-machi, Minami-  
ku, Yokohama-shi (School:  
045-73-2862; House: 045-  
74-6178)

横浜市南区蒔田町124  
成美学園内 ピアソン

**Pease, Miss Harriet, 1952,**  
CBFMS—50 Shinmachi Na-  
mie-machi, Futaba-gun, Fu-  
kushima-ken

福島県双葉郡浪江町新町50  
ピース

**Pease, Rev. and Mrs. Richard**  
(Eleanor), 1963, CMA—255  
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Hiroshima-ken (0829-21-  
0589)

広島県佐伯郡五日市町255  
ピース

**Pedersen, Rev. and Mrs. Eric**  
(Miriam), 1956, ALC—Fur-  
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son Ave., N.Y., N.Y. 10016,  
U.S.A.

**Pedersen, Rev. and Mrs.**  
Harald Bernhard (Vivien),

1964, NMS—15, 3-chome,  
Tezukayama-nishi, Sumiyo-  
shi-ku, Osaka-fu (06-671-  
6320)

大阪府住吉区帝塚山西3丁目15  
ピーダーセン

**Pedersen, Miss Lois, 1950,**  
ALC—18, Mukaiyama Dai-  
machi, Toyohashi-shi, Aichi-  
ken (0532-2-9571)

愛知県豊橋市向山台町18  
ピーダーセン

**Pedersen, Miss Ruth E., 1950,**  
FCM—Furlough: Enebak-  
kun, 248 Abels. P.C. Oslo  
11, Norway

**Pedigo, Rev. and Mrs. Ray**  
(Daisy), MTJ—Box 8,  
Kure-shi, Hiroshima-ken  
(21-8904)

広島県呉市呉郵便局私書箱18  
ペディゴ

**Pelttari, Miss Maija, 1952,**  
FFFM—Box 14, Ayabe-shi,  
Kyoto-shi

京都府綾部市郵便局私書箱14  
ペルッタリ

**Pendergrass, Mrs. Edna, CC—**  
c/o Yoyogi Hachiman  
Church of Christ, Box 1,  
Yoyogi, Tokyo  
東京都代々木郵便局私書箱1

代々木八幡教会気付

ペンダグラス

**Penner, Mr. and Mrs. James**  
(Carol), CBFMS—5-26, Izu-  
migaoka, Shiogama-shi, Mi-  
yagi-ken (02236-2-4611)

宮城県塩釜市泉ヶ丘 5-29 ペナー

**Pennington, Rev. and Mrs.**  
**James (Gloria)**, 1964, RPM  
—On leave until July 1967,  
3832 Loma Alta Drive, San  
Diego, Calif., 92115, U.S.A.

**Penny, Miss Florence E.**, 1932,  
WRBCMS—467 Oaza Ai,  
Ibaraki-shi, Osaka-fu (0726-  
43-6979)

大阪府茨木市大字安威 467

ペニー

**Perkins, Rev. and Mrs. Rod-  
ger (Nadine)**, AG—Fur-  
lough

**Perrin, Mr. Gerald J.**, 1965,  
LCA—20-27, 4-chome, Moto  
Oemachi, Kumamoto-shi  
(0963-64-4658)

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ペリン

**Peters, Miss Dorothy**, 1953,  
FEGC—c/o Shimizu Apt.,  
Onakazato-Toda, Fujinomi-  
ya-shi, Shizuoka-ken

静岡県富士宮市大中里東田

清水アパート

ピーターズ

**Peters, Miss Pauline**, 1953,  
MBM—Furlough

**Petersen, Rev. and Mrs. Harry  
J. (Eileen)**, 1952, AG—430-  
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shima-ku, Tokyo (982-1551)

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**Petersen, Rev. and Mrs. Lyle  
(Alice)**, 1951, TEAM—1581,  
Katayama, Niiza-machi, Ki-  
ta-adachi-gun, Saitama-ken  
(0424-71-2421)

埼玉県北足立郡新座町片山 1581

ピーターセン

**Peterson, Rev. and Mrs. Leo-  
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1822 Kowada, Chigasaki-shi,  
Kanagawa-ken (0467-82-  
7483)

神奈川県茅ヶ崎市小和田 1822

ピーターセン

**Peterson, Mr. and Mrs. LeRoy  
(Caroline)**, 1964, CMSJ—  
155, 5-chome, Akitsu-machi,  
Higashi Murayama-shi, To-  
kyo (0423-91-6429)

東京都東村山市秋津町 5 丁目 155

ピーターソン

**Peterson, Rev. and Mrs. Lyle  
W. (Catherine)**, 1949, PCUS  
—87, Takajo-machi, Kochi-

shi, Kochi-ken (0888-2-2937)

高知県高知市鷹匠町 87  
ピーターソン

Petersson, Miss Naëmi, M CCS  
—Furlough: Stjärnsundsgatan 15, 3 tr. Bandhagen, Sweden

Petree, Ernest, (Th.D.), 1962  
OM—Kansai Fukuin Center, Uegahara 6-bancho 58, Nishinomiya City (51-2679)

兵庫県西宮市上ヶ原 6 番町 58  
関西福音センター ピトリー

Pettersson, Miss Anna, 1953,  
OMSS—2332, Shindachi, Ichiba Sennan-cho, Sennangun, Osaka-fu (Misaki 5083)

大阪府泉南郡泉南町市場新立 2332  
ピーターソン

Pfaff, Miss Anne M., 1937,  
FKK—1-152, Bessho-cho, Pishiwada-shi, Osaka-fu (0724-2-1961)

大阪府岸和田市別所町 1-152  
パフ

Pfeifer, Mr. and Mrs. Samuel (Lisa), 1955, WMF—7 Kenmachi, Ibigawa-cho, Ibi-gun, Gifu-ken (058552-2-0857)

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Pfenninger, Mr. and Mrs. Oskar (Yoshimi), 1956, SEAM—35 Betocho, Kita Shirakawa, Sakyo-ku, Kyoto-shi (075-78-3456)

京都市左京区北白川別当町 35  
ファニングァー

Phibbs, Mr. Don, 1952, WRPL—214 Shimo-hoya, Hoya-shi, Tokyo

東京都保谷市下保谷 214  
フィブス

Phillips, Rev. and Mrs. G. N. (Lorraine), 1951, TEAM—2004 Irumagawa-machi, Sayama-shi, Saitama-ken (0429-5-4776)

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フィリップス

Phillips, Rev. James (Ph.D.) and Mrs. Ruth, 1958, IBC (UPC)—12-27, 1-chome, Osawa, Mitaka-shi, Tokyo (0422-43-6194)

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Phillips, Miss Noeline, 1963, OMF—62-5 Miyuki-cho, Shizunai, Hokkaido



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フィリップス
- Pickering, Rev. and Mrs. F. L.  
(Marion G.), FEBCC—Nakagawa, Takaoka-shi, Toyama-ken (0766-3-6655)  
富山県高岡市中川 380 ピカリン
- Pietsch, Rev. and Mrs. T.,  
TBC—Tokyo Bible Center, 9  
of 9, 2-chome, Yakumo-machi, Meguro-ku, Tokyo (717-0746/5147)  
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ピーチ
- Piirainen, Miss Kaisu, 1952,  
LEAF—Nishi 12-chome, Minami 12-jo, Sapporo-shi, Hokkaido (0122-56-0485)  
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ピーライネン
- Pitney, Rev. and Mrs. Robert  
(Norma), 1965, TEAM—10-8, 6-chome, Oi, Shinagawa-ku, Tokyo (771-1953 c/o Sekino)  
東京都品川区大井 6-18-10  
ピトニー
- Placzek, Rev. and Mrs. Frank  
(Esther, 1953, FEGC—2-13-1 Shinkawa-cho, Kurumemachi, Kitatama-gun, Tokyo (0424-3277)
- 東京都北多摩郡久留米町新川町  
2-13-1 プラクゼック
- Plenio, Mr. and Mrs. Helmut,  
(Otti), 1962, GAM—Kuroda, Hinode-machi, Kosogawa-cho, Haguri-gun, Aichi-ken (6-4708)  
愛知県葉栗郡木曽川町 日ノ出町  
黒田 プレニオ
- Poetter, Rev. and Mrs. Richard (Ikuko), 1950, WELS—4022, Ishikawa-cho, Mito-shi, Ibaraki-ken (0292-2-6204)  
茨城県水戸市石川町 4022  
ペター
- Pohle, Mr. and Mrs. R. W. (Delores), 1965, SDA—1966 Kamikawai-machi, Hodogaya-ku, Yokohama-shi (045-95-1394)  
横浜市保土ヶ谷区上川井町 1966  
ポール
- Pölkki, Mr. and Mrs. Eero Antero (Milja Aulikki), 1957, FFFM—Ono, Rittoocho, Kurita-gun, Shiga-ken  
滋賀県栗田郡栗東町小野  
ペールキ
- Pollman, Dr. S. E. (M.D.) and Mrs. Norma, 1966, SDA—

165 Aza Uenoya, Naha-shi,  
Okinawa

沖縄那覇市上ノ屋 165

ポールマン

\*Pontius, Rev. and Mrs.  
George (Marilyn), 1962,  
JRE—W—145, Tachikawa  
West Courts, Nakagami-  
machi, Akishima-shi, Tokyo  
(0425-4-0585)

東京都昭島市中神町

立川ウエストコート W-145

ポンテウス

Porteous, Mr. and Mrs. Henry  
J. (Valerie), 1960, CLC—  
3509, Kita Oizumi-machi,  
Nerima-ku, Tokyo (922-  
1118)

東京都練馬区北大泉町 3509

ポーティアス

Post, Miss Helen, 1960, IBC  
(MC)—Reisekiso #1, 10-7  
Minami Aoyama, 6-chome,  
Minato-ku, Tokyo (409-  
2427)

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麗石荘 1 号館

ポスト

Powders, Rev. and Mrs. James  
(Arada), BBF—149, Shimo  
Yakiri, Matsudo-shi, Chiba-  
ken (0473-62-5814)

千葉県松戸市下矢切 149

パウダーズ

Powell, Miss Catherine, 1955,  
WUMS—221 Yamate-cho,  
Naka-ku, Yokohama-shi  
(045-64-3993)

横浜市中区山手町 221 パウエル

Powers, Mr. and Mrs. Floyd  
(Musa), 1950, JACM—2276  
Higashi Iwakura-machi, Ku-  
rayoshi-shi, Tottori-ken  
(Kurashiki 2-4697)

鳥取県倉吉市東岩倉町 2276

パワーズ

Bowles, Rev. and Mrs. Cyril  
(Marjorie), 1949 MSCC—Fur-  
lough: Somerset Manor,  
Apt. #101, 5600 Dalhousie  
Rd., Vancouver 8, B.C.,  
Canada

Pratt, Mr. and Mrs. Paul  
(Kathleen), 1958, CnC—  
1210 Kamikasuya, Isehara-  
cho, Kanagawa-ken

神奈川県伊勢原町上粕屋 1210

プラット

Predmore, Rev. and Mrs. Lyle  
(Carolyn), 1966, ABFMS—  
16056, Mukaishima-cho, Mi-  
tsuki-gun, Hiroshima-ken  
(08482-44-2234)

広島県御調郡向島町 16056

プレドモア

Preheim, Mr. and Mrs. Doyle

(LaDona), 1966, GCMM—  
5330, Namiki, Kamikawa,  
Higashi-machi, Miyakonojo-  
shi, Miyazaki-ken

宮崎県都城市上川東町並木 5330

プリーハイム

**Presson, Mr. and Mrs. C. Ad-  
rian**, IND—862, Kyodo-cho,  
Setagaya-ku, Tokyo (429-  
3389)

東京都世田谷区経堂町 862

プレッソン

**Price, Rev. and Mrs. Harold  
Lee** (Victoria), 1963, SB—  
2325, 5-chome, Kami-megu-  
ro, Meguro-ku, Tokyo (719-  
5570)

東京都目黒区上目黒 5 丁目 2325

プライス

**Price, Miss Jewel**, AB Asso-  
ciate—c/o AG Office, 430-1,  
3-chome, Komagome, Toshi-  
ma-ku, Tokyo

東京都豊島区駒込 3 丁目 430-1

アッセンブリー教団 プライス

**Price, Miss Winifred**, 1951,  
FEGC—1242, Yorii-machi,  
Osato-gun, Saitama-ken

埼玉県大里郡寄居町 1242

プライス

**Priddy, Mrs. Ruth**, 1964, IBC

(UCBWM)—Toyonaka Co-  
place, B Building #5, 133,  
4-chome, Ueno, Toyonaka-  
shi, Osaka-fu (068-553-  
0607)

大阪府豊中市上野 4 丁目 133

豊中コーポラス・Bビルディング  
5号 プリディ

**Prins, Mr. and Mrs. Harry**,  
1954, EFCM—17, 7-chome,  
Shin-machi, Higashi Yama-  
moto, Yao-shi, Osaka

大阪府八尾市東山本新町 7 丁目  
17

プリンス

**Privott, Miss Jeanette**, 1966,  
EFCM—34 Sandan Osa-ma-  
chi, Matsugasaki, Sakyo-ku,  
Kyoto-shi (075-78-2966)

京都市左京区松ヶ崎三反長町 34

プリヴオット

**Prout, Mr. and Mrs. Elmer**,  
1958, CC—Box 4 Kunitachi,  
Tokyo or 1388 Nakagami-  
Akishima-shi, Tokyo (0423-  
81-8796)

東京都昭島市中神町 1388

プラウト

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**Rae, Mr. and Mrs. Stewart D.**,  
1965, CJPM—16-16 Nanatsu  
Ike-machi, Koriyama-shi,

- Fukushima-ken (02492-2-7992)  
福島県郡山市七ツ池町 16-16  
レイ
- Raen, Rev. and Mrs. Gubborm (Torhild), 1967, NLM—3, 2-chome, Nakajima-dori, Fukiiai-ku, Kobe-shi  
神戸市葺合区中島通 2 丁目 3  
ラエン
- Raess, Rev. and Mrs. John (Karen), 1964, MSL—11-27 Matsunami-cho, Fukushima-shi, (02452-2-8350)  
福島市松浪町 11-33  
レイス
- Rahn, Rev. and Mrs. Robert W. (Janet), 1953, IBC (MC)—4 of 3, 3-chome, Tachibana-cho, Toyonaka-shi, Osaka-fu (068-52-6422)  
大阪府豊中市橘町 3 丁目 3 の 4  
ラーン
- Ramseyer, Rev. and Mrs. Robert (Alice Ruth), 1954, GCOMM—Takachiho-shi, Miyazaki-ken  
宮崎県高千穂市 ラムセイヤー
- Randall, Miss Mary Jo, 1959, SE—wo139, Togashi-machi, Kanazawa-shi, Ishikawa-ken (0762-41-2402)
- 石川県金沢市富樫町を 139  
ランドル
- Randulff, Rev. and Mrs. Thomas Peter (Zorunn), 1965, NMS—700-6 Nakasho, Izumisano-shi, Osaka-fu (0724-62-1280)  
大阪府泉佐野市中庄 700-1  
ランドルフ
- Rappe, Rev. and Mrs. Henrik (Lillian), 1964, FCM—57-1, 1-chome, Showa-machi, Katsuyama-shi, Fukui-ken  
福井県勝山市昭和町 1 丁目 57-1  
ラップ
- Rasche, Mr. John M., 1959, IBC (UCBWM)—Hawaii Ryo, Doshisha University, Teramachi-dori, Imadegawa Sagaru, Kamikyo-ku, Kyoto-shi (075-23-7250)  
京都市上京区今出川下ル寺町通同志社大 ハワイ寮 ラッシー
- Rasmussen, Rev. and Mrs. Peter R. (Marian), 1954, LCA—389, Izumi-cho, Isahaya-shi, Nagasaki-ken (09572-2-0814)  
長崎県諫早市泉町 389  
ラスムッセン
- Rawlings, Miss Ruth, 1965, CN—1190 Karuizawa-machi,

- Nagano-ken  
長野県軽井沢町 1190  
ローリングス
- Reagan, Rev. and Mrs. John M. (Todd), 1957, IBC (PCUS) — Shinshinonome, Niihama-shi, Ehime-ken (08972-5723)  
愛媛県新居浜市新東雲  
リーガン
- Reames, Mr. and Mrs. Mark F. Jr. (Ruth), IBC (MC)—Kwansei Gakuin, Kamigahara, Nishinomiya-shi, Hyogo-ken  
兵庫県西宮市上ヶ原関西学院  
リームズ
- Reasoner, Rev. and Mrs. Rollin (Esther), 1951, FEGC—392 Nishibori, Niiza-machi, Kita Adachi-gun, Saitama-ken (0424-71-5520)  
埼玉県北足立郡新座町西堀 392  
リーゾナー
- Rechkemmer, Mr. and Mrs. Albert (Marianne), 1959, LM—18-16, 2-chome, Seishin, Sagamihara-shi, Kanagawa-ken  
神奈川県相模原市清兵衛新田 2丁目 18～16  
レッケンマー
- Reddington, Rev. and Mrs.
- Kenneth (Mae), 1956, FEGC—264, Tonoue, Sarubashimachi, Otsuki-shi, Yamana-shi-ken  
山梨県大月市猿橋町殿上 264  
レディングトン
- Reece, Rev. and Mrs. Taylor (Lorraine), 1952, TEAM—5-13, 2-chome, Oyama-cho, Niigata-shi Niigata-ken (0252-4-2743)  
新潟県新潟市大山町 2-13-5  
リース
- Reed, Rev. and Mrs. Clyde A. (Alice), 1963, UPCM—2-11, Kugoh-machi, Yokosuka-shi, Kanagawa-ken  
神奈川県横須賀市公卿町 2-11  
リード
- Reed, Mr. Kenneth, 1966, JMM—c/o Takagi, 6-jo, 3-chome, Toyohira, Sapporo-shi, Hokkaido (0122-81-5446)  
北海道札幌市豊平 6 条 3 丁目  
高木方  
リード
- Reeds, Miss Felice G., 1958, OMF—Nishi 6-chome, Kita 22-jo, Sapporo-shi, Hokkaido (0122-72-1027)  
北海道札幌市北 22 条西 6 丁目  
リース

- Reedy, Mr. and Mrs. Boyd** (Jitsuko), 1954, 1964, IBC (MC)—House #4B, 4-22, 5-chome, Minami Aoyama, Minato-ku, Tokyo (401-2201)  
東京都港区青山5丁目4-22-4B  
リーディ
- Regier, Miss Evelyn**, 1954, BMMJ—17-20, Kasuga-cho, Fukushima-shi (2-8693)  
福島市春日町17-20 レギア
- Reid, Rev. and Mrs. James David** (Ph.D.) (Etsu), IBC (MC)—108, 5-chome, Higashi-cho, Koganei-shi, Tokyo (0423-81-6672)  
東京都小金井市東町5丁目108  
リード
- Reid, Rev. and Mrs. John** (Mary), 1953, TEAM—566, Koyaba-cho, Yokosuka-shi, Kanagawa-ken (0468-51-1186)  
神奈川県横須賀市小矢部町566  
リード
- Reid, Miss Pearl**, 1950, JFMM—44, 1-chome, Maruyamadori, Abeno-ku. Osaka-fu (06-661-4661)  
大阪市阿倍野区丸山通1丁目44  
リード
- Reifsnyder, Mrs. T. Bancroft**, 1966, IBC (UPC Volunteer)—Kwassui Gakuin, Kwassui Tanki Daigaku, 16 Higashi Yamate, Nagasaki-shi (09582-2-6955)  
長崎市東山手16 活水学院活水短期大学内 ライフスナイダー
- Reimer, Mr. and Mrs. Cliff** (Eretta), 1961, NLL—1736, Katayama, Niiza-machi, Kita Adachi-gun, Saitama-ken (0424-71-1625)  
埼玉県北足立郡新座町片山1736  
ライマー
- Reimer, Rev. and Mrs. Raymond** (Phyllis), 1957, GCMM—Hon-machi 1 Nobeoka-shi, Miyazaki-ken (09823-5017)  
宮崎県延岡市本町1-1 ライマー
- Reimer, Rev. and Mrs. Willard** (Vida), 1955, FEGC—Furlough
- Reinhardt, Mr. and Mrs. Herbert** (Phyllis), 1965, CBFMS—2557 Koide, Nagai-shi, amagata-ken  
山形県長井市小出2557  
レインハート
- Remahl, Miss Ragna**, LEAF—Furlough

- Ressler, Miss Rhoda**, 1953, JMM—14 Naka 2-chome, Kitabatake, Abeno-ku, Osaka-shi  
 大阪市阿倍野区北畠中2丁目14  
 レスラー  
 rice (Jeanette), 1957, CN—Oaza Hanya-ji, 9-45, Dazai-fu-machi, Chikushi-gun, Fukuoka-ken (092922-3392)  
 福岡県筑紫郡太宰府町大字般若寺9-45  
 ローデン
- Ressler, Miss Ruth**, 1953, JMM 14 Naka 2-chome, Kitabatake, Abeno-ku, Osaka-shi  
 大阪市阿倍野区北畠中2丁目14  
 レスラー
- Reynolds, Mr. and Mrs. Arthur T. F.**, 1952, CJPM—16-16, Nanatsu Ike-machi, Koriyama-shi, Fukushima-ken (02492-2-7992)  
 福島県郡山市七ツ池町16-16  
 レイノルズ
- Reynolds, Miss Gay**, 1966, CC—Ibaraki Christian College, 4048 Kujimachi, Hitachi-shi, Ibaraki-ken  
 茨城県日立市久慈町4048  
 レイノルズ
- Rhoads, Rev. and Mrs. J. John (Lydia)**, 1951, MEF—769-3 Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (0424-71-1527)  
 東京都北多摩郡久留米町南沢北原3丁目769  
 ローズ
- Rhoden, Mr. and Mrs. Maurice**
- Rhodes, Mr. and Mrs. E. A.**, CC—30 Oimatsu-cho, Nishiku, Yokohama-shi  
 横浜市西区老松町30  
 ローズ
- Ribble, Rev. and Mrs. Richard B. (Jean Vivian)**, 1963, IBC (PCUS)—Kobe Union Church—34, Ikuta-cho, 4-chome, Fukiai-ku, Kobe-shi (Church: 078-22-9150; Manse: 078-22-4733)  
 神戸市葺合区生田町4丁目34  
 神戸ユニオンチャーチ  
 リブル
- Ribi, Rev. and Mrs. Kurt (Evelyn)**, 1951, 1948, IND—6-6, 3-chome, Honcho, Hoya-shi, Tokyo (0424-61-1921)  
 東京都保谷市本町3丁目6-6  
 リビ
- Richard, Mr. and Mrs. Wesley (Sue)**, 1964, JMM—Furlough: 1616 South 8th St., Goshen, Indiana, U.S.A.
- Richards, Rev. and Mrs. Joe (Emma)**, 1954, JMM—Furlough: Rt. 4, Thiele Rd.,

- Fort Wayne, Indiana, USA
- Rider, Miss Shirley, 1950, IBC (UPC)—1-9 Seifukuji-cho, Takatsuki-shi, Osaka-fu (0726-85-0750)  
大阪府高槻市セイフク寺町 1-9  
ライダー
- Ridley, Mr. and Mrs. Kenneth T., (Evelyn), 1953, CLC—Furlough: CLC, 110 Vittoria Rd., Eastwood, NSW, Australia
- Ridley, Rev. and Mrs. Walter (Margaret), 1950, IBC (UCC)—Leave of Absence: Norval, Ontario, Canada
- Riedel, Miss Siegrid, 1965, JEM—44 Shinden, Itoigawa-shi, Niigata-ken  
新潟県糸魚川市新田 44  
リーデル
- Rightmire, Major and Mrs. Robert (Kathleen), 1964, SA—37, Tokushoji-machi, 4-jo, Kudaru, Tominokoji, Kyoto-shi (075-36-0527)  
京都市下京区 富小路四条 下ル徳正寺町 37  
ライトマイヤー
- Rigmark, Rev. and Mrs. William (Virginia), 1949, CMSJ—990, 3-chome, Naka
- Meguro, Meguro-ku, Tokyo (712-8746)  
東京都目黒区中目黒 3 丁目 990  
リグマーク
- Riis, Miss Helene, 1950, FCM—Azuma-ku, Kanazu-machi, Sakai-gun, Fukui-ken (6358)  
福井県坂井郡金津町東区  
リーズ
- Ritchie, Mr. and Mrs. David (Patsy), 1964, FEGC—2-14-1, Shinkawa-cho, Kurume-machi, Kitatama-gun, Tokyo (0424-71-0022)  
東京都北多摩郡久留米町 新川町 2-14-1  
リッチー
- Roberts, Mr. and Mrs. Geoffrey D., 1952, 1957, WEC—581-1 Motomiya-cho, Matsumoto, Otsu-shi, Shiga-ken  
滋賀県大津市松本本宮町 581 の 1  
ロバーツ
- Robertson, Miss Grace, 1950, IBC (UCBWM)—1-7, 1-chome, Hirosaka, Kanazawa-shi, Ishikawa-ken (0762-21-1257)  
石川県金沢市広坂 1 丁目 1-7  
ロバートソン
- Robertstad, Miss Ruth, 1948, NLM—Furlough



- Robinson, Miss Clara Mae**, 1957, TEAM—1105, Amori, Nagano-shi, Nagano-ken (02622-2-6100)  
長野県長野市安茂里 1105  
ロビンソン
- Rodgers, Rev. and Mrs. Lavern (Evelyn)**, BBF—1-3-11 Matsunami-cho, Chiba-shi (0472-51-2929)  
千葉市松波町 1-3-11  
ロジャース
- Roesgaard, Rev. and Mrs. Olaf (Martha)**, 1963, SCD—Shinreisan, Misawa, Yamazaki, Fukuroi-shi, Shizuoka-ken (Okazaki 120)  
静岡県袋井市山崎三沢  
ロスガード
- Roesti, Miss Magdalene**, 1953, LM—906 Aza Minami Hara, Kamisakunobe, Kawasaki-shi, Kanagawa-ken (047-83-6950)  
神奈川県川崎市上作延南原 906  
ロースティ
- Rogers, Miss Daphne**, 1959, IBC(UCC) — 15, 4-chome, Miyamae-cho, Kofu-shi, Yamanashi-ken (0522-3-5451)  
山梨県甲府市宮前町 4 丁目 15  
ロジャース
- Rohrer, Miss Frieda**, 1960, SAJM—Kotohira-cho, Ogi-machi, Sado-gun, Niigata-ken  
新潟県佐渡郡小木町琴平町  
ローラー
- Rojas, Rev. and Mrs. Josef (Carin)**, 1949, MCCS—3-5 Kitase, Fukuda-cho, Kurashiki-shi, Okayama-ken (0864-44-8783)  
岡山県倉敷市福田町北畝 3-5  
ロジャース
- Rokka, Mr. and Mrs. Juhon Jukka (Irja Kanerva)**, FFFM—Furlough
- Romu, Mr. and Mrs. Jaakko Antero (Sirkka - Liisa)**, FFFM—Furlough
- Ropo, Mr. and Mrs. Antti Johannes (Aliina Mirjam)**, 1963, FFFM—Furlough
- Ross, Miss Elaine**, 1965, IBC (UCC)—15, 4-chome, Miyamae-cho, Kofu-shi, Yamanashi-ken (0552-3-5451)  
山梨県甲府市宮前町 4 丁目 15  
ロス
- Ross, Rev. and Mrs. Malcolm D. (Rev. Margaret)**, 1952,

- WRPL—8, 1-chome, Azumabashi, Sumida-ku, Tokyo (622-5248)  
東京都墨田区吾妻橋 1-8   ロス
- Ross, Rev. and Mrs. Myron (Naomi), 1954, IBC (UCBWM) — #8 Kwansei Gakuin, Nishinomiya-shi, Hyogo-ken (0798-5-1425)  
兵庫県西宮市関西学院 8号   ロッス
- Roth, Miss Nancy K, ACC—422 Shioda, Ichimiya-cho, Higashi Yatsushiro-gun, Yamanashi-ken  
山梨県東八代郡一ノ宮町塩田 422   ロス
- Roundhill, Mr. and Mrs. Ken S., 1951/49, WEC—1-57, Maruyama, Kitashirakawa, Sakyo-ku, Kyoto-shi (075-78-6524)  
京都市左京区北白川丸山 1-57   ラウンドヒル
- Rounds, Rev. Philard L., 1950, OBS—2711 Kami Tsuruma, Sagamihara-shi, Kanagawa-ken (0427-22-6984)  
神奈川県相模原市上鶴間 2711   ラウンズ
- Rowell, Rev. William W., 1965, SSJE—7-12, 2-chome, Hikawadai, Kurume-machi, Kitatama-gun, Tokyo (0424-71-0175)  
東京都北多摩郡久留米町氷川台 2丁目 7-12   ローウェル
- Rudolph, Mr. and Mrs. J. Willy (Elin), 1950, FCM—Furlough: Jevnaker, Norway
- Rumme, Rev. and Mrs. Delbert (Sylvia), 1961, ALC—55, 2-chome Kirigaoka, Handashi, Aichi-ken  
愛知県半田市桐ヶ丘 2丁目 55   ラム
- Rusch, Mr. Paul, PEC—IND—19, Akashi-cho, Chuo-ku, Tokyo (541-9084)  
東京都中央区明石町 19   ラッシュ
- Rusckow, Mr. and Mrs. Johannes, IND—7-1276, Tajima, Fukuoka-shi (092-82-2994)  
福岡市田島 1276-7   ルスコー
- Russell, Mr. and Mrs. L. Wayne, 1950, CEF—House 1220 Shimohara, Oaza Kurosui, Musashi-machi, Iruma-gun, Saitama-ken (0429-6-5435) Furlough: Jan-Sept. 1968  
埼玉県入間郡武蔵町大字黒須下原   ラッセル

**Rydberg, Rev. and Mrs. Arne,** 1961, MCCS—640 Asahimachi, Kurashiki-shi, Okayama-ken (0864-22-2490)

岡山県倉敷市旭町 640

リードベルグ

S

**Sackett, Mr. Leslie,** 1964, IBC(UCBWM)—8, 4-chome, Kitanagasa-dori, Ikuta-ku, Kobe-shi (078-33-5840)

神戸市生田区北長狭通 4 丁目 8

サケット

**Saito, Miss Irene,** 1965, IBC (MC)—Iai Joshi Koto Gakko, 64 Suginami-cho, Hakodate-shi (School: 0138-2-0418; House: 0138-2-5277)

函館市杉並町遺愛女子高校

サイトー

**Saito, Mr. and Mrs. Morse T. (Ruth),** 1949, IBC(MC)—8, 4-chome, Kitanagasa-dori, Ikuta-ku, Kobe-shi (078-33-5940)

神戸市生田区北長狭通 4-8

サイトー

**Sakwitz, Rev. and Mrs. William (Dee),** 1951, AG—Furlough

**Sallaway, Miss Rhonda,** 1967, WEC—169, Kondo, Gokasho-cho, Shiga-ken (Ishizaki 47)

滋賀県神崎郡五箇荘金堂 569

サラウエイ

**Salo, Miss Leena,** 1958, LEAF—320 Kuwamizu-cho, Kumamoto-shi (0963-64-1981)

熊本市神水町 320

サロ

**Salomonsen, Rev. and Mrs. Leif (Mary),** 1950, NMS—30, Teraguchi-cho, Nada-ku, Kobe-shi (078-85-2878)

神戸市灘区寺口町 30

サロモンセン

**Sandberg, Rev. and Mrs. Erik (Hanna),** 1951, OMSS—Furlough, c/o Orebro Mission, Box 330, Orebro, Sweden

**Sanderson, Miss Rennie,** 1961, SB—350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo (351-2166)

東京都新宿区西大久保 2-350

サンダーソン

**Sandvik, Rev. and Mrs. Trygve,** 1952, NMS—Furlough

**Sanoden, Rev. and Mrs. Russell (Alice),** 1952, ALC—

205 Kajiya, Yugawara-machi, Kanagawa-ken (04606-3408)

神奈川県湯河原町鍛冶屋 205

サノデン

Sapsford, Rev. and Mrs. Leslie (Carolyn), 1953, TEAM—3949 Mutsuura-cho, Kanazawa - ku, Yokohama - shi (045-70-6880)

横浜市金沢区六浦町 3649

サブスホード

Sarjeant, Mr. and Mrs. John (Pearl), 1951, ABWE—24, 2-chome, Honmachi, Shinohara, Nada-ku, Kobe-shi

神戸市灘区篠原本町 2 丁目 24

サージャント

Satterwhite, Dr. James P. (M.D.) and Mrs. Altha, 1952, SB—1, 7-chome, Kami Tsutsui-cho, Fukiai-ku, Kobe-shi (078-22-0017)

神戸市葺合区上筒井町 7 丁目 1

サターホワイト

Savolainen, Rev. and Mrs. Paavo (Helvi), 1938, LEAF—23 Aza Hondoori, Kameda - machi, Kameda - gun, Hokkaido

北海道亀田郡亀田町字本通り 23

サヴォライネン

Schär, Mr. and Mrs. Paul (Ruth Dürig), 1953, SAM—Sumiyoshi, Ryootsu-shi, Niigata-ken (2013)

新潟県両津市住吉

シェール

Scheie, Miss Anna, 1949, NLM—8, 2-chome Nakajima-dori, Fukiai-ku, Kobe-shi

神戸市葺合区中島通 2-8

シェイエ

Scherman, Dr. Fred C. (D.D.S.), 1948, IND—5, 2-chome, Surugadai, Kanda, Chiyoda-ku, Tokyo (291-0224)

東京都千代田区神田駿河台 2-5

シャーマン

Schiefer, Mr. and Mrs. Clifford (Marion), 1963, CBFMS—Kichi Koji, Mizusawa-shi, Iwate-ken. Box 20

岩手県水沢市吉小路

シャイファール

Schmid, Deaconess Ruth, 1953, MAR-LCM—133-4, Aza Nishi, Matsumoto, Nishi Hirano, Mikage-cho, Higashi Nada-ku, Kobe-shi (078-85-0146)

神戸市東灘区御影町西平野字西松本 133-4

シュミット

- Schmidt, Rev. and Mrs. Alfred** (Christel), 1957, EKV—12-9, 2-chome, Sanno, Ota-ku, Tokyo (771-4341)  
東京都大田区山王2丁目 12-9  
シュミット
- Schmidt, Miss Dorothy**, 1937, IBC(UPC) — 7-7, 4-chome, Minami-Kudan, Chiyoda-ku, Tokyo (261-6701)  
東京都千代田区九段4丁目 7-7  
シュミット
- Schmidt, Miss Rosella**, 1967, JEM—3, 4-chome, Shimonakajima, Nagaoka-shi Niigata-ken  
新潟県長岡市下中島4丁目 3  
シュミット
- Schneider, Miss Doris**, 1952, IBC(EUB)—Muko Mansion, 7-7, 2-chome, Mukonoshō, Amagasaki-shi, Hyogo-ken (06-421-5256)  
兵庫県尼崎市武庫荘2丁目 7-7  
シュナイダー
- Schnidrig, Miss Emmi**, IND—Nippon Baiburu Houmu, Yunokoya, Minakami-machi, Tone-gun, Gunma-ken (Minakami Yusen: 286-2-16)  
群馬県利根郡水上町湯乃古屋  
バイブルホーム シュニドリッグ
- Schone, Rev. and Mrs. John R.** (Lucia), 1950, TEAM—50-362, Jyoyama, Nagano-shi (02622-3-1564)  
長野県長野市城山 362-50  
シヨーン
- Schopya, Rev. and Mrs. Leonard** (Ruth), 1963, MSL—96-8, Oaza, Sono-machi, Ebetsu-shi, Hokkaido (012848-8178)  
北海道江別市園町大麻 96-8  
シヨッパー
- Schriever, Rev. and Mrs. Henry** (Dorothee), 1957, MSL—4-17, 1-chome, Kobinata, Bunkyo-ku, Tokyo (943-2028)  
東京都文京区小日向1丁目 4-17  
シュリーバー
- Schroer, Rev. Gilbert W.** (Ph. D.) and Mrs. Cornelia, 1922, IBC(UCBWM) — 5-26, 3-chome, Osawakawara, Morioka-shi, Iwate-ken (01962-2-3217)  
岩手県盛岡市大沢河原3丁目 5-26  
シュレーヤー
- \*Schubert, Rev. and Mrs. William** (Katherine), 1952, RF 2163, Karuizawa-machi, Nagano-ken (02674-2302)

長野県軽井沢町 2163

シューベルト

Schuessler, Rev. and Mrs.  
Deane (Julie), 1958, MSL—  
Hitsujigaoka Danchi, Ju-  
taku, Higashi Tsukisappu,  
Sapporo - shi, Hokkaido  
(0122-86-3836)

北海道札幌市東月寒羊ヶ丘団地  
住宅

シュスラー

Schultz, Rev. and Mrs. Elmut  
C. (Norma Jean), 1954,  
1958, OMS—1648, 1-chome,  
Megurita, Higashi - Mura-  
yama-shi, Tokyo (0423-91-  
3072)

東京都東村山市廻田 1-1648

シュルツ

Schumacher, Mr. and Mrs.  
Peter W. (Barbara), 1966,  
LCA—136, Higashi Tama-  
gawa-cho, Setagaya-ku, To-  
kyo (03-420-7459)

東京都世田谷区東玉川町 136

シューマーカー

Schurr, Mr. and Mrs. Henry  
(Joyce Dorothy), 1964, IBC  
(UCBWM)—605 Bo no mae,  
Kitahata, Motoyama - cho,  
Higashinada-ku, Kobe - shi  
(078-43-7184)

神戸市灘区本山町北畑坊前 605

シュール

Schwab, Mr. and Mrs. John  
(Eldora), 1948, TEAM—  
Furlough

Schwarz, Rev. and Mrs. John  
(Mary), 1967, IBC  
(UCBWM)—7-7, 4-chome,  
Minami Kudan, Chiyoda-ku,  
Tokyo (261-6763)

東京都千代田区九段南 4丁目 7-7

シュワルツ

Schweitzer, Mr. Carl, 1952,  
IBC(UCBWM) — 28 Uwa-  
cho, Komegafukuro, Sendai-  
shi (0222-22-6812)

仙台市米ヶ袋上丁 28

シュワイツァー

Scott, Rev. John F., 1965,  
ABFMS—3-9, 1-chome, Mi-  
sakicho, Kanda, Chiyoda-ku,  
Tokyo

東京都千代田区神田三崎町 1-3-9

スコット

Seat, Rev. and Mrs. Leroy K.  
(June), 1966, SB—19-7, 2-  
chome Uehara-cho, Shibuya-  
ku, Tokyo (467-3930)

東京都渋谷区上原町 2丁目 19-7

シート

Seely, Mr. and Mrs. Arthur  
(Florence), 1948, TEAM—  
1433, 2-chome, Setagaya,  
Setagaya-ku, Tokyo

- 東京都世田谷区世田谷 2-1433  
シーリー
- Seely, Rev. Donald, 1963, IBC  
(MC)—5 Shimo Shirogane-  
cho, Hirosaki-shi, Aomori-  
ken (01722-2-1311/3)  
青森県弘前市白銀町 5 シーリー
- Selzer, Miss Arletta, 1959,  
JMM—8-chome, Nishi 2-jo,  
Tsukisappu, Sapporo-shi,  
Hokkaido (86-4233)  
北海道札幌市月寒西 2 条 8 丁目  
セルツァ
- Setterholm, Rev. and Mrs.  
Paul (Lois), 1952, LCA—  
29-53, Mitsuzawa Shimo-  
cho, Kanagawa-ku, Yoko-  
hama-shi (045-49-3252)  
横浜市神奈川区三ツ沢下町 29-53  
セタホーム
- Shaw, Mr. and Mrs. Bernard  
(Daphne), 1950, FEGC—  
Furlough
- Shaw, Mr. and Mrs. Martin  
(Arlene), 1965, CBFMS—  
Shinkawa-cho, Kurume-ma-  
chi, Kitatama-gun, Tokyo  
東京都北多摩郡久留米町新川町  
シャウ
- Sheldahl, Rev. and Mrs. Lowell  
(Janice), 1962, ALC—Fur-
- lough until Summer 1968
- Shelhorn, Mr. and Mrs. Ray-  
mond, CoG—66, Shimo-  
namiki, Kawasaki-shi, Ka-  
nagawa-ken (044-51-0641;  
044-23-3648)  
神奈川県川崎市下並木 66  
シエルホーン
- Shelton, Rev. and Mrs. Arthur  
T. (Carol), 1953, OMS—  
1648, 1-chome, Megurita,  
Higashi Murayama-shi, To-  
kyo (0423-91-3072)  
東京都東村山市廻田 1 丁目 1648  
シェルトン
- Shenk, Rev. and Mrs. Charles  
(Ruth), 1957, JMM—Shibe-  
cha-machi, Kawakami-gun,  
Hokkaido (258)  
北海道川上郡標茶町 シェンク
- Shepard, Rev. John W. Jr.  
(Th.D.) and Mrs. Jean,  
1950, SB—Furlough
- Sheppard, Miss Alison, 1952,  
MSCC—c/o Koichi Kuro-  
zawa, 229 Nishi Nagano,  
Nagano-shi (2-2961)  
長野県長野市西長野 229 黒沢方  
シェパード
- Shibata, Rev. and Mrs. George  
(Sachie), 1948, MSL—4-12,

1-chome, Midori-cho, Koganei-shi, Tokyo (0423-81-1396)

東京都小金井市緑町1丁目4-12  
シバタ

Shimer, Mr. Eliot R. (D.S.W.), and Mrs. Tony, 1948, 1953, IBC(MC)—Kansei Gakuin, Kamigahara, Nishinomiya - shi, Hyogo-ken

兵庫県西宮市上ヶ原 関西学院内  
シヤイマー

Shorey, Mr. and Mrs. William (Laura), 1952, TEAM—19-18, 4-chome, Asahi-cho, Aki-shima-shi, Tokyo (0425-4-6352)

東京都昭島市朝日町4丁目19-18  
ショーリー

Shorrocks, Rev. and Mrs. Hallam (Helen), 1947, IND-ICU, 1500 Osawa, Mitaka-shi, Tokyo (0422-43-3131)

東京都三鷹市大沢1500 ICU内  
ショラック

Sides, Mrs. Norma M., AG Associate—Furlough

Siebert, Rev. and Mrs. Johnny (Anna), 1951, FEGC—111 Hakuraku, Kanagawa - ku, Yokohama-shi (045-49-

9016/7)

横浜市神奈川区白楽111  
シーバート

Simeonsson, Mr. and Mrs. Josef (Olia), 1950, SAMJ—2-839, Aza-so, Shinden, Inae, Minato-ku, Nagoya-shi (052-661-9891)

名古屋市港区稲永新田字莊2-839  
シメオンソン

Simeonsson, Mr. and Mrs. Roland (Sandra), 1958, SAMJ—6-74, Shimo Mukai-yama, Aichi-ken (05336-8-6259)

愛知県蒲郡市神ノ郷町下向井山6-74  
シメオンソン

Simmons, Rev. and Mrs. Wesley (Irene), 1965, JEM—15-20, 3-chome, Daizawa-cho, Setagaya-ku, Tokyo

東京都世田谷区代沢3-15-20  
シモンズ

Simons, Miss Marian, 1930, IBC(MC)—Aikei Gakuen, 1035, 1-chome, Motoki-cho, Adachi-ku, Tokyo (886-2815)

東京都足立区本木町1丁目1035  
愛恵学園 サイモンズ

Simonsson, Rev. and Mrs. Alf-Erik, MCCS — Furlough, Köpmangatan 18, Järbo,



- Sweden
- Sims, Mr. and Mrs. Harold (Lois), 1947, CnC—Furlough: 2801 Warsaw Ave., Cincinnati, Ohio 45204, USA
- Singer, Mr. and Mrs. David (Wilma), 1964, 1951, JEM—621 Oizumigakuen - cho, Nerima-ku, Tokyo  
東京都練馬区大泉学園 621 シンガー
- Sisk, Rev. and Mrs. Donald (Virginia), 1965, BIM1—163 Yamate - cho, Ashiya - shi, Hyogo-ken (0797-2-6669)  
兵庫県芦屋市山手町 163 シスク
- Skauge, Miss Olga, 1950, FCM—22, 1-chome, Zensho-ji-cho, Suma-ku, Kobe-shi  
神戸市須磨区禅正寺町 1-22 スコージ
- Skillman, Mr. John (Ph.D.) and Mrs. Verlie Anne, 1951, IBC(MC)—6-20 Higashi 4-chome, Minato-ku, Tokyo (409-8204)  
東京都渋谷区東 4 丁目 6-20 スキルマン
- Skoglund, Rev. and Mrs. Herbert, 1957, BGC—Furlough: 3128 N. Neenah Ave., Chicago, Illinois, 60651, USA
- Slaney, Rev. and Mrs. David G. (Elsie), JRB—6 Oumachi, Toyama-shi (0764-3-6829)  
豊山市大町 6 スレーニ
- Sletholen, Rev. and Mrs. Magne (Lillian), 1950, FCM—Furlough
- Smeland, Miss Anne, 1960, IBC(MC)—Reiseki-so #2, 1-7, Minami Aoyama 6-chom, Minato-ku, Tokyo (409-2424)  
東京都港区南青山 6 丁目 10-7 スメランド
- Smit, Rev. Harvey, (Ph.D.) and Mrs. Edna, 1959, CRJM—882-18, Aza - Irinomae, Kamioka-machi, Minami-ku, Yokohama-shi, Kanagawa-ken (045-74-5931) Yobidashi  
横浜市 南区上大岡町 字入之前 882-18 スミット
- Smith, Miss Alice E., 1929, JEB—Furlough: c/o 2800 Northrup Ave., Sacramento, Calif., USA
- Smith, Mr. and Mrs. Billy

- (Margaret), 1959, CC—Ibaraki Christian College, 4048 Omika, Kuji-machi, Hitachishi, Ibaraki-ken (029452-2251)  
茨城県日立市久慈町大甕  
茨城基督教短大内 スミス
- Smith, Miss E. Ruth, 1948, TEAM—1433, 2-chome, Setagaya, Setagaya-ku, Tokyo  
東京都世田谷区世田谷2丁目1433 スミス
- Smith, Miss Genevieve, 1949, TEAM—1433, 2-chome, Setagaya, Setagaya-ku, Tokyo  
東京都世田谷区世田谷2丁目1433 スミス
- Smith, Mr. and Mrs. Jack Arthur (Velma), SB—610-1 Aza Sakashita, Osawa, Mitaka-shi, Tokyo (0422-44-4307)  
東京都三鷹市大沢字坂下 601-1 スミス
- Smith, Miss D. Jane, 1947, MM—Tomidahama, Yokkaichishi, Mie-ken (0593-96-0096)  
三重県四日市市富田浜 スミス
- Smith, Miss Joan, 1966, CLC—3509 Kitaoizumi-machi, Nerima-ku, Tokyo (922-1118)
- 東京都練馬区北大泉町 3509 スミス
- Smith, Miss Marie B., AG Associate — 1743-1 Tesaki-Sumiyoshi-cho, Higashi Nada-ku, Kobe-shi (85-3803)  
神戸市東灘区住吉町手崎 1743-1 スミス
- Smith, Miss Marureen R., 1960, JEB—15-1, Aza Nakasuji, Otani, Oasa-cho, Naruto-shi, Tokushima-ken  
徳島県鳴門市大麻町大谷字中筋 15の1 スミス
- Smith, Rev. and Mrs. Nathan (Ann), 1951, CG—296-10, Hannyaji, Kyomachi, Chikushino-machi, Chikushi-gun, Fukuoka-ken (Futsukaichi 2798)  
福岡県筑紫郡筑紫野町京町般若寺 296-10 スミス
- Smith, Mr. Roy, 1903, IBC (MC Retired) — 4, Nagamineyama, Oishi, Nada-ku, Kobe-shi (078-87-0791)  
神戸市灘区大石長峰山 4 スミス
- Snelson, Miss Irene, 1949, FKK—Furlough: Houses of Fellowship, Ventnor, N. J., USA

- Snider, Rev. and Mrs. K.**  
Lavern (Lois), JFMM—  
Furlough  
和歌山県日高郡美浜町吉原 832-1  
ソーリー
- Söderlund, Rev. and Mrs.**  
Anders (Inga-Britt), 1956,  
MCCS — Furlough: Ersta  
Tierp, Sweden  
**Southerland, Rev. and Mrs.**  
Lawrence M. Jr. (Marcella),  
1961, SB—34-7, 1-chome  
Torikai-machi, Fukuoka-shi  
(092-74-8650)  
福岡市鳥飼町 1-34-7  
サザーランド
- Solly, Miss Ann**, 1959, OMF—  
62-5, Miyuki-cho, Shizunai-  
machi, Hokkaido  
北海道静内町御幸町 62-5 ソリー
- Soltau, Mr. and Mrs. Addison**  
P. (Roselyn), 1953, JPM—  
96 Koyama, Kurume-cho,  
Kita Tama-gun, Tokyo  
(0424-71-2905)  
東京都北多摩郡久留米町小山 96  
ソルトー
- Sondeno, Rev. and Mrs. Fre-**  
dolf (Ardella), 1953, AG—  
108 River Stone, Ishikawa-  
shi, Okinawa  
沖縄石川市川石 108 ソンデノ
- Sorhus, Rev. and Mrs. Magnus**  
(Else), 1953, NLM—Fur-  
lough
- Sorley, Rev. and Mrs. Francis**  
B. (Marian), 1948, BGC—  
832-1, Yoshihara, Mihama-  
machi, Hidaka-gun, Waka-  
yama-ken (2134)  
和歌山県日高郡美浜町吉原 832-1  
ソーリー
- Sparks, Miss Dorothy R.**, 1961  
IBC(MC)—10-2, Shoto, 1-  
chome, Shibuya-ku, Tokyo  
(467-7909)  
東京都渋谷区松濤 1 丁目 10-2  
スパークス
- Spaulding, Rev. and Mrs. L. R.**  
(Eleanor), 1949, JEM—67,  
Tonowa, Kashiwazaki - shi  
Niigata-ken  
新潟県柏崎市東之輪 67  
スポールディング
- Spear, Rev. and Mrs. Gene W.**  
(Ruth), 1955, RPM—9-1  
Umenotani, Aza Okamoto,  
Motoyama - cho, Higashi-  
nada-ku, Kobe-shi (078-41-  
7576)  
神戸市東灘区本山町字岡本梅ノ  
谷 91 スペール
- Spencer, Rev. and Mrs. John**  
E. (Suzette), 1965, CMS—  
Rikkyo High School, Nobi-

- dome Niiza-machi, Kita Adachi-gun, Saitama-ken (0484-71-2323)  
埼玉県北足郡新座町野火止  
立教高校内 スペンサー
- Spoor, Miss Eulalia, 1951, IND—Takamori-machi, Aso-gun, Kumamoto-ken  
熊本県阿蘇郡高森町 スプーアー
- Sprange, Mr. and Mrs. G. M., SOM—Box 417, Kobe Port, Kobe-shi  
神戸市神戸局区内私書箱417号 スプレンヂ
- Springer, Mr. and Mrs. Victor (Ann), 1949, TEAM—Furlough
- Stanley, Miss Ethel, 1950, NTM—Furlough
- Stanley, Miss Freda, 1956, JEB—Furlough: c/o 12 Wood Way, Outwood Lane, Horsforth, Yorks, England
- Steele, Mr. and Mrs. Harry (Ellen), 1955, IND—Furlough
- Steenberg, Rev. and Mrs. Thomas (Evelyn), 1966, ALC—29-11, 2-chome, Hanegi-cho, Setagaya-ku, Tokyo (322-0445)  
東京都世田谷区羽根木町2-29-1  
ステーンベーク
- Steinhoff, Deaconess Karoline, 1953, MAR-LCM—133-4, Aza Nishi Matsumoto, Nishi Hirano, Mikage-cho, Higashi Nada-ku, Kobe-shi (078-85-0146)  
神戸市東灘区御影町西平野字西松本133-4 スタインホフ
- Stellwagon, Mr. and Mrs. Russell (Lori), 1951, TEAM—8-20, 3-chome, Nagisa Matsumoto-shi, Nagano-ken  
長野県松本市渚3丁目8-20  
ステルワゴン
- Stephens, Miss Lu, 1962, NAV—766, 2-chome, Shimo-ochiai, Shinjuku-ku, c/o Akiyama (951-3757)  
東京都新宿区下落合2丁目766  
ステファンス
- Stermer, Miss Dorothy, 1951, TEAM—22-22, 2-chome, Gotokuji, Setagaya-ku, Tokyo (428-0873)  
東京都世田谷区豪徳寺2丁目22-22 スターマー
- Stewart, Miss Delores, 1956, WMC—207 Nishi Horibata,

- Akamatsu-cho, Saga-shi  
佐賀市赤松町西堀端 207  
スチュワート
- Stewart, Miss Mary, 1962,  
TEAM—Furlough  
スタット
- Stirewalt, Rev. A. J., 1905,  
LCA Retired—3, 2-chome,  
Nakajimadori, Fukiai-ku,  
Kobe-shi (078-22-6956)  
神戸市葺合区中島通 2 丁目 3  
スタイワルト
- Stob, Rev. and Mrs. William  
(Helen), 1966, CRJM—19-4,  
2-chome, Midori-cho, Toko-  
rozawa-shi, Saitama-ken  
(0429-22-4029)  
埼玉県所沢市緑町 2 丁目 18-4  
ストブ
- Stöcker, Mr. and Mrs. Chris-  
tian (Anneliese), 1954, IND  
—1442, Karuizawa-machi,  
Nagano-ken (Karuizawa  
02674-3626)  
長野県軽井沢町 1442  
ステッカー
- Stolz, Mr. and Mrs. Siegfried  
(Erna), 1960, GAM—c/o Mr.  
W. Werner, 54 Shimada,  
Nishi-machi, Gifu-shi  
岐阜市島田西町 54 ウェルナー方  
ストーツ
- Stott, Rev. and Mrs. Melvin D.  
Jr. (Beverly), 1964, CPC—  
5248 Higashi-ku, Kunitachi-  
shi, Tokyo  
東京都国立市東区 5248  
スタット
- Stout, Miss Dorothy, 1950,  
PEC—St. Margaret's School,  
3-123, Kugayama, Suginami-  
ku, Tokyo (398-5104)  
東京都杉並区久我山 3-123  
立教女学院  
スタウト
- Strohm, Miss Elsbeth, 1953,  
GMM—Furlough: c/o Supt.  
P. G. Moeller, Zurich 6,  
Hofzestr. 56, Switzerland
- Strom, Rev. and Mrs. Verner  
(Dorothy), 1951, TEAM—  
403, Kyodo, Setagaya-ku,  
Tokyo (420-7777)  
東京都世田谷区経堂 403  
ストローム
- Stroud, Mr. Joe, 1964, IBC  
(MC)—5 Shimo Shirogane-  
cho, Hirosaki-shi, Aomori-  
ken (01722-2-1311/3)  
青森県弘前市下白銀町 5  
ストラウド
- Stubbs, Rev. and Mrs. Vincent  
G. III (Jane), 1960, PCUS—  
57, 1-chome, Awajihon-  
machi, Higashi Yodogawa-

- ku, Osaka-fu (06-322-2227)  
大阪府東淀川区淡路本町 1-57  
スタッフス
- Stutz, Mr. and Mrs. Samuel  
(Madeleine), 1963/64, SAM  
—Chigusa, Kanai-machi, Sa-  
do-gun, Niigata-ken (2777)  
新潟県佐渡郡金井町千種  
シュトツ
- Sugita, Mrs. Grace, 1957,  
CMSJ—155, 5-chome, Aki-  
tsu-machi, Higashi Mura-  
yama-shi, Tokyo (0423-91-  
6429)  
東京都東村山市秋津町 5 丁目 155  
スギタ
- Sukut, Rev. and Mrs. Walter  
(Barbara), 1953, NAB—4,  
Nishisonjoin-cho, Kinugasa,  
Kita-ku, Kyoto-shi (075-45-  
2027)  
京都市北区衣笠西尊上院町 4  
スクット
- Sulley, Miss Winifred E. C.,  
1951, WEC—569 Kondo,  
Gokasho-cho, Kanzaki-gun,  
Shiga-ken (Ishizuka 47)  
滋賀県神崎郡五箇荘町金堂 569  
サーリ
- Sumners, Miss Gertrude, 1953,  
PEC—Bishamon-cho, Tono-  
dan, Kamikyo-ku, Kyoto-shi  
(075-23-6090)  
京都市上京区塔ノ段毘沙門町  
サムナーズ
- Sunde, Mr. and Mrs. A. Ken-  
neth, 1954, WEC—Ohashi,  
Ritto-cho, Kurita-gun, Shi-  
ga-ken  
滋賀県栗太郡栗東町大橋  
サンデー
- Sundberg, Rev. and Mrs. Fred  
(Greta), 1952, OMSS—Kan-  
sai Fukuin Center, Uega-  
hara, 6-Bancho 58, Nishino-  
miya-shi, Hyogo-ken  
兵庫県西宮市上ヶ原 6 番町 58  
関西福音センター  
サンドベルグ
- Sund-Nielsen, Rev. and Mrs.  
Ib (Edith), 1960, FCM As-  
sociate—Furlough
- Suttie, Miss Gwen, 1928, IBC  
(UCC)—IB House 16-53,  
5-chome, Roppongi, Minato-  
ku, Tokyo (583-3325)  
東京都港区六本木 5 丁目 16-53  
インターボード・ハウス サティ
- Suzuki, Mr. and Mrs. Yoichi  
(Nancy), 1967, FEGC—111  
Hakuraku, Kanagawa-ku,  
Yokohama (045-49-9016/7)  
横浜市神奈川区白楽 111 スズキ

Svendsen, Miss Anna, 1951,  
EOM—881 Isohara-machi,  
Kitaibaraki-shi, Ibaraki-ken  
茨城県北茨城市磯原町 881

スヴェンセン

Svensson, Miss Ester, 1950,  
SAMJ—Furlough: Missions-  
skolan, Jonkoping, Sweden

Swain, Rev. and Mrs. David  
(Betty), 1953, IBC(MC)—  
House #2, 4-22, 5-chome,  
Minami Aoyama, Minato-ku,  
Tokyo (401-2947)

東京都港区南青山 5 丁目 4-22

2 号館

スウェイン

Swanson, Rev. and Mrs. Glen  
E. (Margaret), 1950, BGC—  
Narukawa, Kiho-machi, Mi-  
nami Muro-gun, Mie-ken  
(0735-2-4085)

三重県南牟婁郡紀宝町 成川

スワンソン

Swenson, Mr. and Mrs. Lynlon  
(Gerry), 1957, CBFMS—23-  
7, Kanomae, Nagamachi,  
Sendai-shi (0222-48-0432)

仙台市長町鹿野前 23-7

スウェンソン

Swift, Miss Mildred, 1950,  
TEAM—1105 Amori, Naga-  
no-shi

長野県長野県安茂里 1105

スウィフト

Syrjä, Mr. and Mrs. Antero  
(Irja), 1957, FFFM—Ono,  
Ritto-cho, Kurita-gun, Shi-  
ga-ken

滋賀県栗太郡栗東町小野

シルイエ

Sytsma, Rev. and Mrs. Ri-  
chard (Dorothy), 1952,  
CRJM—Furlough

Szedlak, Rev. and Mrs. Erno  
(Doreen), 1964, MSL—Hi-  
gashi 7-jo, Minami 1-chome,  
Bibai-shi, Hokkaido (01266-  
3530)

北海道美唄市東条南 7 丁目

セドラック

## T

Tack, Rev. and Mrs. Marvin A.  
(Jean), 1952, LCA—Fur-  
lough: c/o BWM 231 Madi-  
son Ave., N.Y., N.Y. 10016,  
U.S.A.

Taguchi, Miss Yoshiko, 1963,  
Inter-Varsity Christian Fel-  
lowship—19-3, 4-chome, No-  
gami, Takarazuka-shi, Hyo-  
go-ken (0797-86-9537)

兵庫県宝塚市野上 4 丁目 19-3

タグチ

**Takami, Natsumi**, IFG—806,  
Higashi Oizumi, Nerima-ku,  
Tokyo (924-0520)

東京都練馬区東大泉町 806

タカミ

**Takushi, Mr. and Mrs. Kenneth (Betty)**, 1963, FEGC—  
111 Hakuraku, Kanagawa-  
ku, Yokohama-shi (045-49-  
9017)

横浜市神奈川区白楽 111

タクシ

**Tanaka, Mr. Fred**, 1963, CEF  
—1599 Higashikubo-Kami-  
arai, Tokorozawa-shi, Sai-  
tama-ken (0429-22-4076)

埼玉県所沢市東久保上新井 1599

タナカ

**Tang, Rev. and Mrs. O. Gor-  
don (Cleone)**, 1950, ALC—  
890, Aza Inarimori, Kamono-  
miya, Odawara-shi, Kana-  
gawa-ken (0465-47-4416)

神奈川県小田原市鴨ノ宮 字稲荷  
森 890

タング

**Taponen, Miss Helvi Esteri**,  
1957, FFFM—165, Uji-shi,  
Kyoto-fu

京都府宇治市 1-165

タポネン

**Tarr, Miss Alberta**, 1932, IBC  
(MC)—5-19 Nishi-noguchi-

cho, Beppu-shi, Oita-ken  
(0977-2-4621)

大分県別府市西ノ口町 5-19

ター

**Taylor, Rev. and Mrs. Arch B.  
Jr. (Margaret)**, 1950, PCUS  
—1927 Ikano-cho, Zentsuji-  
shi, Kagawa-ken (888)

香川県善通寺市生野町 1927

テラー

**Taylor, Miss Dorothy**, 1950,  
IBC(UPC)—Furlough: 905  
Nottingham Rd., Baltimore,  
Maryland 21229, USA

**Taylor, Rev. and Mrs. Earl  
(Nelda)**, 1956, AG—Fur-  
lough

**Taylor, Mr. and Mrs. Eugene  
(Lois)**, 1962, FEGC—7-2, 3-  
chome Takeda, Kofu-shi,  
Yamanashi-ken

山梨県甲府市竹田 3 丁目 7-2

テラー

**Taylor, Mr. and Mrs. Harvey  
(Nina)**, 1963, JEM As-  
sociate—Furlough

**Taylor, Dr. and Mrs. Richard  
(Amy)**, 1966, CN—Box 4  
Yotsukaido, Imba-gun, Chi-  
ba-ken (0472-82-2234/2428)

千葉県印旛郡四ツ街道

郵便局私書箱 4

テイラー



**Tazumi, Rev. and Mrs. Thomas (Mary)**, 1959, FEGC—736 Chigase, Ome-shi, Tokyo (0428-2-3094)

東京都青梅市千ヶ瀬 736 タヅミ

**Tegnander, Rev. and Mrs. Oddvar (Sigrunn)**, 1960, FCM—Furlough: Jarlsborgun 10, Trondheim, Norway

**Tennant, Miss Elizabeth**, 1948, IBC(MC)—Kwassui Gakuin, Kwassui Tanki Daigaku, 13 Higashi Yamate-machi, Nagasaki-shi (09582-22-9528)

長崎市東山手町 13 活水学院  
活水短期大学 テナント

**Terpstra, Mr. and Mrs. Harold (Mavis)**, 1965, CRJM—2484 Aza Nishihara, Tanashi-machi, Kitatama-gun, Tokyo (0424-61-8557)

東京都北多摩郡田無町字西原 2484 テープステラ

**Tewes, Mr. and Mrs. Erward H. (Leona)**, 1951, MSL—15, Nakano-cho, Ichigaya, Shinjuku-ku, Tokyo (341-1338)

東京都新宿区市谷仲之町 15  
チューズ

**Theuer, Rev. and Mrs. George (Clara)**, 1949, IBC(EUB)—Furlough: 10 East School

Avenue, Naperville, Ill., U.S.A.

**Thiessen, Rev. and Mrs. Bernard (Ruby)**, 1952, GCOMM—4-234, Aza Nagamineyama, Oishi, Nada-ku, Kobe-shi

神戸市灘区大石字長峰山 4-234  
ティスン

**Thomas, Miss Anne**, USPC—253, Ueno, Shironoshita, Nada-ku, Kobe-shi

神戸市灘区城ノ下上野 253  
トーマス

**Thomas, Miss Susie M.**, 1951, WFJCM—4399 Noikura, Ariake-cho, Soo-gun, Kagoshima-ken

鹿児島県贈嶽郡有明町野井倉 4399  
トマス

**Thompson, Rev. and Mrs. C. M. (Helen)**, UPCM—Furlough

**Thompson, Mr. and Mrs. Darrell (Wendy)**, 1960, NAV—#15, 10-banchi, 3-chome, Nishi-Ikebukuro, Toshima-ku (971-0843)

東京都豊島区西池袋 3 丁目 10-15  
トンプソン

**Thompson, Miss Judy**, 1966,

FEGC—111 Hakuraku, Kanagawa-ku, Yokohama-shi (045-49-9017)

横浜市神奈川区白楽111

トンプソン

Thompson, Mr. and Mrs. Lawrence (Catherine), 1953, 1959, IBC(MC)—17 of 11, Kami Nobori-cho, Hiroshima-shi (0822-21-6661)

広島市上幟町11-17 トンプソン

Thompson, Mr. and Mrs. E. Rhodes (Lois), 1966, IBC (UCMS)—8, 4-chome, Kitagawasa-dori, Ikuta-ku, Kobe-shi (078-33-5840)

神戸市生田区北長狭通4-8

トンプソン

Thompson, Rev. and Mrs. Everett (Zora), 1926, IBC (MC)—Special assignment in Vietnam

Thompson, Miss Sondra Kay, 1964, IBC(MC)—Hiroshima Jogakuin, 11-43 Kami Nobori-cho, Hiroshima-shi (0882-21-6661)

広島市上幟町11-43

広島女学院内

トンプソン

Thomsen, Rev. and Mrs. Harry (Ene Marie), 1956, SCD—Furlough

Thomson, Mr. and Mrs. Lionel (Eileen), 1954, OMF—Kita 2-jo, Nishi 4-chome, Iwamizawa-shi, Hokkaido

北海道岩見沢市北2条西4丁目

トムソン

Thoong, Mrs. Thora, SBM—Furlough until Spring 1968

Thörn, Miss Inez, 1951, OMSS—Furlough: c/o Orebro sion, Box 330, Orebro, Sweden

Thornton, Rev. and Mrs. William (Elsie), 1954, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo

東京都世田谷区代沢3-15-15

ソーントン

Thorsell, Miss Anna-Lisa, 1951, SEMJ—Furlough

Thorsen, Rev. and Mrs. Leif-Audun (Aagodt), 1958, NLM—3, Nakajima-dori 2-chome, Fukiai-ku, Kobe-shi (078-22-6956)

神戸市葦合区中島通2丁目3

トーセン

Thrasher, Mr. and Mrs. Randolph (Junko), 1966, IBC (MC)—#7, Kwansei Gakuin, Nishinomiya-shi, Hyogo-

- ken (0798-5-0776)  
 兵庫県西宮市関西学院 7 号館  
 スラッシャー
- Tidemann, Mr. John, 1964,**  
 LCA—20-27, 4-chome, Oe,  
 Kumamoto-shi, Kumamoto-  
 ken (0963-64-4658)  
 熊本県熊本市大江 4 丁目 20-27  
 ティードマン
- Tigelaar, Miss Gae, 1962, IBC**  
 (RCA)—Furlough: Box 145  
 Hudson-ville, Mich., U.S.A.
- Tiira, Miss Martta, 1965,**  
 LEAF—2-23-2 Kobinata,  
 Bunkyo-ku, Tokyo (941-  
 7659)  
 東京都文京区小日向 2-23-2  
 ティーラ
- Timmer, Rev. and Mrs. John**  
 (Hazel), 1959, CRJM—774-  
 2, 1-chome, Kushibiki-machi,  
 Omiya-shi, Saitama-ken  
 (0486-63-6822)  
 埼玉県大宮市櫛引町 1 丁目 774-2  
 テイマー
- Tjelle, Rev. and Mrs. Lars**  
 (Haldis), 1952, NMS—Fur-  
 lough
- Todd, Mr. and Mrs. Lawrence,**  
 IND—62 Kariga, Marumori-  
 Igu-gun, Miyagi-ken
- 宮城県伊具郡丸森町雁歌 62  
 トッド
- Tokunaga, Miss Mae A., 1964,**  
 JEMS—c/o Hokusei Gaku-  
 en, Nishi 17-chome, Minami  
 5-jo, Sapporo-shi, Hokkaido  
 (0122-56-4276)  
 北海道札幌市南 5 条西 1 丁目  
 北星学園内 トクナガ
- Toner, Mr. and Mrs. Robert J.**  
 (Matilda), 1964, JEB—Ta-  
 kaike, Kozagawa-cho, Higa-  
 shimuro-gun, Wakayama-  
 ken  
 和歌山県西牟婁郡串本町  
 キリスト教会内 長谷川方  
 トナー
- Topping, Miss Helen, 1911,**  
 IND—Obirin College, 3758  
 Tokiwa-cho, Machida-shi  
 (0427-23-6661/4)  
 町田市常盤町 3758  
 桜美林学園 トピング
- Town, Rev. and Mrs. Harvey**  
 (Joyce), 1958, CMA—4-90,  
 Nagamineyama, Oishi, Na-  
 da-ku, Kobe-shi (078-86-  
 4179)  
 神戸市灘区大石長峰山 4-90  
 タウン
- Townsend, Rev. Louis, 1952,**  
 NTM—866 Sumiyoshi, To-

korozawa-shi, Saitama-ken  
埼玉県所沢市住吉 866

タウンゼンド

Trevor, Mr. and Mrs. High  
(Margaret), 1960/61, OMF  
—26, 6-chome, Shimizu-cho,  
Chitose-shi, Hokkaido

北海道千歳市清水町 6 丁目 26

トレボー

Trotter, Miss Bessie, IND—  
36 Nakura-cho, Nishi 7-jo,  
Shimokyo-ku, Kyoto-shi  
(075-37-7220)

京都市下京区西七条名倉町 36

トロッタ

Troxell, Rev. and Mrs. Delbert  
V. (Martha), 1953, IBC  
(UCMS)—133-1, Takeda,  
Gose-shi, Nara-ken (07456-  
2-4170)

奈良県御所市竹田 133-1

トロクセル

Trueman, Miss Margaret,  
1951, IBC(UCC)—Furlough:  
c/o Mrs. W. G. Coates 150  
Briar Hill Ave., Toronto 12,  
Canada

Tsuji, Miss Sue, 1967, JEM—  
3, 4-chome, Shimonakajima,  
Nagaoka-shi, Niigata-ken  
新潟県長岡市下中島 4 丁目 3

ツジ

Tucker, Rev. and Mrs. Bever-  
ley (Jean), 1953, PEC—  
Higashi 3-chome, Kita 19-jo,  
Sapporo-shi, Hokkaido (0122  
-71-3903)

北海道札幌市北 19 条東 3 丁目

タッカー

Tuff, Miss Evelyn, 1954, ALC  
—38, 1-chome, Torisu-cho,  
Minami-ku, Nagoya-shi (052  
-811-3551)

名古屋市南区鳥栖町 1 丁目 38

タフ

Tunbridge, Miss Marjorie,  
1950, IBC(UCC)—83-25  
Tsubo-no-Uchi, Ohya, Ueda-  
shi, Nagano-ken (02682-5-  
0289)

長野県上田市大屋坪之内 83-5

タンブリッジ

Tuominen, Miss Hilikka Mar-  
jatta, 1957, FFFM—c/o Mr.  
Sumida, Mitsuya 4-3, Hira-  
kata-shi Osaka-fu

大阪府枚方市三矢 4-3 スミタ方

トーミネン

Turnage, Rev. and Mrs. Mac-  
lyne Neil (Ann), 1967, To-  
kyo Union Church—44, Ha-  
chiyama-cho, Shibuya-ku,  
Tokyo (Church: 401-0047;  
Manse: 461-4841)

- 東京都渋谷区鉢山町 44  
ターネツヂ
- Turner, Mr. and Mrs. Bill**  
(Betty), 1965, CnC—Furlough
- Turunen, Mr. and Mrs. Martt**  
(Virpi), LEAF—c/o 23-2, 2-chome, Kobinata, Bunkyo-ku, Tokyo  
東京都文京区小日向 2 丁目 23-2  
トルネン
- Tveit, Miss Marie**, 1958, ALC—38, 1-chome, Torisu-cho, Minami-ku, Nagoya-shi (952-811-3551)  
名古屋市南区鳥栖町 1 丁目 38  
トヴェイト
- Tygert, Mr. and Mrs. Earl**  
(Emogene), 1949, BIM—2163 Karuizawa, Nagano-ken (02674-3969)  
長野県軽井沢町 2163  
タイガート
- U
- Uchida, Mr. and Mrs. Akira**  
(Hisako), 1956, JEM—Midoricho, Koide-machi, Kita Uonuma-gun, Niigata-ken  
新潟県北魚沼郡小出町緑町  
ウチダ
- Uchida, Miss Ikuye**, 1952, JEM—10-19, 1-chome, Nishihon-cho, Kashiwazaki-shi, Niigata-ken  
新潟県柏崎市西本町 1 丁目 10-19  
ウチダ
- Uhlig, Deaconess Marianne**, 1956, MAR-LCM—Student Christian Center 1-3, Surugadai 2-chome, Kanda, Chiyoda-ku, Tokyo (291-1512)  
東京都千代田区神田駿河台 2 丁目 1-3 学生クリスチャン・センター  
ウーリック
- Ulmstedt, Miss Gerd**, SBM—31, 2-chome, Shinohara Honmachi, Nada-ku, Kobe-shi  
神戸市灘区篠原本町 2 丁目 31  
ウルムステッド
- Underland, Mr. and Mrs. W.**  
(Anne), 1966, NLL—3-15-20, Daizawa, Setagaya-ku, Tokyo (421-4209)  
東京都世田谷区代沢 3-15-20  
アンダーランド
- \*Unruh, Rev. and Mrs. Simon**, IND—115 Higashi-ku, Kunitachi-shi, Tokyo  
東京都国立市東区 115 ウンルー
- Unzicker, Rev. and Mrs. William** (Sarah), 1963, IBC (RCA)—Furlough

**Uomoto, Rev. and Mrs. George**  
Y. (Fumi), 1951, OPC—116,  
Otachiba-machi, Sendai-shi,  
Miyagi-ken (0222-56-6631)  
宮城県仙台市御立場町 116

ウオモト

# V

**Valtonen, Rev. and Mrs. Tauno**  
(Eira), 1952, LEAF—Fur-  
lough

**Van Baak, Rev. and Mrs. Ed-  
ward** (Frances), 1951,  
CRJM—865, 2-chome, Suzu-  
ki-cho, Kodai-rashi, Tokyo  
(0423-81-3981)

東京都小平市鈴木町 2 丁目 865

ヴァンバーク

**Vander Bilt, Rev. and Mrs.**  
Maas (Eloise), 1955, CRJM  
—6387 Sekigaya, Onda-  
machi, Kohoku-ku, Yoko-  
hama-shi

横浜市港北区恩田町関ヶ谷 6387

バンダービルト

**Van Dyck, Rev. and Mrs.**  
David (Alayne), 1956, IBC  
(UPC)—Furlough

**Van Schooten, Rev. and Mrs.**  
Alvin (Janet), 1955, CMA—  
Furlough: Princeton, Neb-

raska, USA

**Van Wyk, Rev. and Mrs. Gor-  
don** (Bertha), 1953, IBC  
(RCA)—10-11, 1-chome,  
Kami Osaki, Shinagawa-ku,  
Tokyo (473-3072)

東京都品川区上大崎 1 丁目 10-11

ヴァンワイク

**Varney, Miss Evelyn**, 1949,  
CBFMS—Box 66, Sendai-shi  
仙台市仙台郵便局 私書箱 66

ヴァーネイ

**Vatter, Mr. and Mrs. Ernst**,  
(Sigrid), LM—1933 Naka-  
noshima, Kawasaki-shi, Ka-  
nagawa-ken (044-91-2334)

神奈川県川崎市中野島 1933

ファッター

**Vehanen, Rev. and Mrs. Eino**  
(Toshie), 1964, LCA—2126,  
Furushiro-machi, Yatsushi-  
ro - shi, Kumamoto - ken  
(09653-7548)

熊本県八代市古城町 2126

ベハネン

**Vehling, Rev. and Mrs. James**  
(Jane), MSL—8-34, 4-  
chome, Kudan Minami, Chi-  
yoda-ku, Tokyo (261-7791)

東京都千代田区九段南 4 丁目 8-  
34

ヴェーリング

- Vereide, Mr. and Mrs. Abraham**, (Ragna), 1950, NMA—1313, 2-chome, Shinden-cho, Ichikawa-shi, Chiba-ken  
千葉県市川市新田町 2 丁目 1313  
ヴェレイデ
- Verme, Rev. and Mrs. Robert** (Virginia), 1949, CMSJ—155, 5-chome, Akitsu-machi, Higashi Murayama-shi, Tokyo (0423-91-6429)  
東京都東村山市秋津町 5-155  
バーム
- Verwey, Mr. and Mrs. Neil** (Peggy), 1951, JMHE—Hanyuno 242-3, Habikino-shi, Osaka-fu (0729-55-1348)  
大阪府羽曳野市埴生野 242-3  
ファベイ
- Viall, The Rt. Rev. K. A.**, 1935, SSJE—7-12, 2-chome, Hikawadai, Kurume-machi, Kitatama-gun, Tokyo (0424-71-0175)  
東京都北多摩郡久留米町 氷川台 2 丁目 7-12  
ヴァイアル
- Visser, Rev. and Mrs. J. P.**, JRM—Japan Rural Mission, Box 16, Saiki-shi or 2640 Jonan-ku, Saiki-shi, Oita-ken (2-2238)
- 大分県佐伯市城南区 2640  
ヴィッサー
- Vist, Miss Ingrid**, 1953, SAMJ—34-44, 5-chome, Kamoe-cho, Hamamatsu-shi, Shizuoka-ken (0534-3-5051)  
静岡県浜松市鴨江町 5 丁目 34-44  
ビスト
- Voehringer, Deaconess Elisabeth**, 1953, IND—Kanita Fujin no Mura, 597 Oka, Tateyama-shi, Chiba-ken (04702-2-2280)  
千葉県館山市大賀 597  
かにた婦人の村 フォーリンガー
- Vogt, Miss Verna**, 1952, TEAM—22-22, 2-chome, Gotokuji, Setagaya-ku, Tokyo (428-0873)  
東京都世田谷区豪徳寺 2 丁目 22-22  
ヴォート
- Voran, Rev. and Mrs. Peter** (Lois), 1951 BCMM—3777, Sonoda, Nichinan-shi, Miyazaki-ken (2393)  
宮崎県日南市園田 3777  
ボーラン
- Vorland, Rev. and Mrs. Gehard**, ALC—55, 2-chome, Kirigaoka, Handa-shi, Aichi-ken (0564-21-2189)

愛知県半田市桐ヶ丘2丁目55  
ヴォーランド

## W

Wuala, Mr. and Mrs. Russell  
(Lois), 164, FEGC—Okina  
nawa

Waddington, Rev. and Mrs.  
Richard (Lois), 1952,  
ABFMS—6-36, 3-chome, Ue-  
da, Morioka-shi, Iwate-ken  
(01962-2-7076)

岩手県盛岡市上田市3丁目6-36  
ワデングトン

Waid, Mr. and Mrs. Herbert  
(Geraldine), 1958, FWBM—  
Box, Sayama-shi, Saitama-  
shi, Saitama-ken  
埼玉県狭山市私書箱4号  
ウェイド

Walbert, Rev. and Mrs. Cle-  
ment (Florence), 1955, BGC  
—c/o Osaka Biblical Semi-  
nary, 1-20, 2-chome, Soen,  
Ikeda-shi, Osaka-fu  
大阪府池田市花園2丁目1-20  
大阪聖書神学校      ワルバート

Walcott, Rev. and Mrs. Roger  
(Shirley), 1964, JEM—3, 4-  
chome, Shimonakajima, Na-  
gaoka-shi, Niigata-ken

(02582-2-6329)

新潟県長岡市下中島4丁目3  
ウォルコット

Waldin, Miss Margaret, 1951,  
TEAM—22-22, 2-chome, Go-  
tokuji, Setagaya-ku, Tokyo  
(420-2367)

東京都世田谷豪徳寺2-22-22  
ウォルディン

Walfridsson, Mr. Ake Wal-  
fridsson, 1964, SAMJ—34-  
44, 5-chome, Kamoe-cho,  
Hamamatsu-shi, Shizuoka-  
ken (0534-3-5051)

静岡県浜松市鴨江町5-34-44  
ワルフリードソン

Walker, Mr. and Mrs. John B.  
(Billie Ann), 1967, IBC  
(UCMS)—6-15, 1-chome, Oji  
Honcho, Kita-ku, Tokyo  
(900-5262)

東京都北区王子本町1丁目6-15  
ウォーカー

Walker, Mr. and Mrs. Wesley  
(Margaret), 1956, CnC—  
250, Moiwa-shita, Sapporo-  
shi, Hokkaido

北海道札幌市七条藻岩下250  
ワーカー

Walker, Rev. and Mrs. Wil-  
liam L. (Mary), 1950, SB  
—Furlough



- Wallace, Rev. and Mrs. D. G.,  
ACOP—c/o Inuyama Seisho  
Gakuin, 1073-94, Katagiri,  
Tomioka, Inuyama-shi, Ai-  
chi-ken  
愛知県犬山市富岡片桐 1073 の 94
- Waller, Miss Marjorie, 1960,  
JEB—11 of 6, Sumaura-  
dori, 6-chome, Suma-ku, Ko-  
be-shi (078-71-5651)  
神戸市須磨区須磨浦通 6 丁目  
6-11                      フォーラー
- Walsh, Miss Ellen Mae, 1964,  
IBC(MC)—Fukuoka Joga-  
kuin, 35 Kami Osa, Fuku-  
okashi (092-58-2405)  
福岡市大字上日佐 35    ウォルシュ
- Walsham, Miss Robynne,  
CJPM—16-16, Nanatsu-  
machi, Koriyama-shi, Fuku-  
shima-ken (02492-2-7992)  
福島県郡山市七ツ池町 16-16  
                                ウォルジャム
- Walter, Rev. and Mrs. Donald  
(Eileen), 1949, TEAM—  
Furlough
- Walter, Miss Helen, CBFMS—  
Shinkawa-cho, Kurume-ma-  
chi, Kitatama-gun, Tokyo  
東京都北多摩郡久留米町新川町  
                                ワルター
- Walters, Miss Doris, 1966, SB  
—38-6, Minami-cho, Itaba-  
shi-ku, Tokyo (955-9793)  
東京都板橋区南町 38 ~ 6  
                                ウォルターズ
- Walters, Mr. and Mrs. Russell  
(Mary), 1951, TEAM—Fur-  
lough
- Wang, Miss Jean, 1953, ALC  
—Furlough
- Warmath, Rev. and Mrs. Wil-  
liam C. (Mary), 1959, SB  
—143-8, Takinoue, Naka-ku,  
Yokohama-shi (045-68-3069)  
横浜市中区滝ノ上 143-8  
                                ウォーマス
- Warne, Miss Eleanor, 1948,  
IBC(MC)—108 Honmura,  
Tosa Yamada-cho, Kami-  
gun, Kochi-ken (08875-2-  
2880)  
高知県香美郡土佐山田町本町 108  
                                ウォーン
- Warner, Miss Eileen M., 1962,  
JEB—Furlough: 1 Whit-  
shall Road, Colchester, Es-  
sex, England
- Warrick, Mr. and Mrs. Robert  
(Joyce), 1964, CnC—1-5-15,  
Naka Ochiai, Shinjuku-ku  
(until Sept. 1967)

- 東京都新宿区中落合 1-5-15  
ウォリック
- Warriner, Mr. and Mrs. Austin  
(Dorothy), 1959, JACM—  
13-1201, Okayama, Shijo-  
nawate-machi, Kitakawachi-  
gun, Osaka-fu (Daito 76-  
0580)  
大阪府北河内郡四条畷町岡山 13-  
1201  
ワリナー
- Waterman, Miss Gertrude,  
1948, ABFMS—7 Nakajima-  
cho, Sendai-shi (0222-22-  
8791)  
宮城県仙台市中島町 7  
ウォーターマン
- Waters, Miss June, USPG—6-  
22-21 Hatanodai, Shinaga-  
wa-ku, Tokyo (781-4736)  
東京都品川区旗の台 6-22-21  
ウォーターズ
- Watkins, Miss Elizabeth T.,  
1948, SB—Matsukage Sho-  
gakko-mae, Hirose 6, Yaha-  
tahama-shi, Ehime-ken, Shi-  
koku (2394)  
愛媛県八幡浜市広瀬 6  
松影小学校前  
ワトキンズ
- Watson, Rev. and Mrs. Leslie  
(Hazel), 1950, SB—Fur-  
lough
- Watson, Miss Marylin, 1956,  
IBC(MC)—Hiroshima Joga-  
kuin Daigaku, 720, Ushita-  
machi, Hiroshima-shi (0822-  
21-2089)
- 広島市牛田町 720  
広島女学院大学  
ワトソン
- Watters, Rev. and Mrs. James  
L. (Darleene), 1963, SB—  
85, Aza Nikawa Takamaru,  
Shikashio, Takarazuka-shi  
宝塚市鹿塩字仁川高丸 85  
ウォーターズ
- Watts, Mr. and Mrs. Carl B.  
(Lois May), 1955, SDA—67,  
2-chome, Akahira-cho, Na-  
ha, Okinawa  
沖縄那覇市赤平町 2-67  
ワッツ
- Wayne, Rev. and Mrs. Milton  
(June), TEC—17, 4-chome,  
Kumano-cho, Hyogo-ku, Ko-  
be-shi (078-55-7556)  
神戸市兵庫区熊野町 4 丁目 17  
ウェー
- Webber, The Rev. and Mrs.  
Christopher L. (Margaret),  
1966, PEC—2-10-3, Moto-  
azabu, Minato-ku, Tokyo  
(Church: 431-8534; Home:  
473-2394)  
東京都港区元麻布 2-10-3  
ウェーバー

- Weber, Rev. and Mrs. James** (Dorothy), CBFMS—17-2 Saiwai-cho, Yokote-shi, Aki-ta-ken (1576)  
秋田県横手市幸町 17-2  
ウエバー
- Webster, Miss Irene Smith**, 1916, JEB—1-3, 2-chome, Surugadai Kanda, Chiyoda-ku, Tokyo (291-1512)  
東京都千代田区神田駿河台 2 丁目 1-3  
ウェブスター
- Wedel, Mr. and Mrs. A. Delmar** (Betty), 1955, YMCA—13-10, 2-chome, Fujimi, Chiyoda-ku, Tokyo (261-4931)  
東京都千代田区富士見町 2-13-10  
ウェーデル
- Weippert, Mr. and Mrs. Horst** (Annemarie), 1962, LM—9-5380, Izumi-cho, Nakaminato-shi, Ibaraki-ken (3742)  
茨城県那珂湊市泉町 5380-9  
ワイパート
- Weiss, Rev. and Mrs. William** (Georgia), 1953, IBC(UPC)—Leave of Absence
- Welbon, Rev. and Mrs. Henry G.**, 1966, JPM Associate—96 Koyama, Oaza Kurume-cho, Kitatama-gun, Tokyo (0424-71-2905)  
東京都北多摩郡久留米町小山 96  
ウェルボン
- Weller, Miss Mary E.**, 1952, OMF—531, Honcho, Nanae-machi, Kameda-gun, Hokkaido (Nanae 8301)  
北海道亀田郡七飯町本町 531  
ウェラー
- Welty, Mr. Dean**, 1966, JMM—c/o Morita, Nishi 9-chome, Minami 26-jo, Sapporo-shi, Hokkaido (0122-51-1441)  
北海道札幌市南 26 条西 9 丁目  
森田利一郎方  
ウェルティ
- Wenger, Mr. and Mrs. James** (Faith), 1965, JMM—1 Minami, 17-chome, Nishi 7-jo, Obihiro-shi, Hokkaido (4-3282)  
北海道帯広市西 7 条南 17 丁目  
ウェンガー
- Wentz, Rev. and Mrs. Edwin C.** (Betty), 1951, LCA—Aza Danguchi, Akasegawa, Akune-shi, Kagoshima-ken (527)  
鹿児島郡阿久根市赤瀬川字段口  
ウェンツ
- Werner, Mr. and Mrs. Walter** (Erna), 1953, GAM—54 Shimada Nishi-machi, Gifu-shi

- (65-0082)  
岐阜市島田西町 54    ヴェルナー
- Westberg, Rev. and Mrs.**  
Harry (Gladys), 1952, CMSJ  
—152, Moto Soja-machi,  
Maebashi-shi, Gumma-ken  
(0272-51-2781)  
群馬県前橋市元総社町 152  
ウエストバーク
- Westby, Rev. and Mrs. Carl**  
(Elaine), 1961, ALC—33-10,  
2-chome, Sengoku, Bunkyo-  
ku, Tokyo (941-0835)  
東京都文京区千石 2 丁目 33-10  
ウエストビー
- Western, Rev. Blake W.**, 1966,  
SB—525 Osawa, Mitaka-shi,  
Tokyo  
東京都三鷹市大沢 525  
ウエスタン
- Whaley, Rev. and Mrs. Charles**  
L., Jr. (Lois), SB—65 Sawa-  
watari, Kanagawa-ku, Yoko-  
hama-shi, (045-31-6600)  
横浜市神奈川区沢渡 65  
ホエリー
- Wheat, Rev. and Mrs. Robert**  
Long, 1967, CMA—c/o Naka  
P.O. Box 70, Hiroshima-shi  
広島市中局区内私書箱 70  
ウィート
- Wheeler, Mr. and Mrs. Donald**  
(Judy), 1962, ABFMS—  
Furlough
- Whewell, Miss Elizabeth A.**,  
1928, MM—Tomidahama,  
Yokkaichi-shi, Mie-ken  
(0593-96-0096)  
三重県四日市市富田浜  
フィウエル
- White, Rev. and Mrs. Ron**  
(Odessa), 1965, BIMJ—57  
Kizuyama-cho, Nishinomiya-  
shi, Hyogo-ken (0798-22-  
6525)  
兵庫県西宮市木津山町 57  
ホワイト
- White, Miss E. Ruth**, 1951,  
OMF—18, Shiratori-cho,  
Hakodate-shi, Hokkaido  
北海道函館市白鳥町 18  
ホワイト
- Whitman, Miss Sylvia**, 1950,  
JACM—Yura, Daiei-cho,  
Tohoku-gun, Tottori-ken  
鳥取県東伯郡大栄町由良  
ホイットマン
- Whitney, Miss Ann**, 1965, IBC  
(MC)—Keimei Jogakuin, 35,  
4-chome, Nakayamate-dori,  
Ikuta-ku, Kobe-shi (078-22-  
7230)

神戸市生田区中山手通4-35  
啓明女学院 ホイットニー

Wielenga, Miss Hilda, IND—  
c/o Tanahashi, 1709, Higa-  
shi-Terao-cho, Tsurumi-ku,  
Yokohama-shi

横浜市鶴見区東寺尾町1709  
棚橋方 ウィリンガー

Wiens, Rev. and Mrs. Roland  
M. (Ann), 1951, MBM—595,  
Saidera, Suita-shi, Osaka-fu  
(06-388-8472)

大阪府吹田市西寺595  
ウィーンス

Wiens, Miss Ruth, 1950, MBM  
—6-29, Soen, 1-chome, Ike-  
da-shi, Osaka-fu (0727-6-  
8710)

大阪府池田市荘園1丁目6-29  
ウィーンス

Wiese, Rev. and Mrs. James  
(Rita), 1962, MSL—342,  
Uenodai, Nakayama, Han-  
no-shi, Saitama-ken (04297-  
4680)

埼玉県飯能市中山上野台342  
ウィーザー

Wigglesworth, Miss Anne,  
1949, JPM—96 Koyama, Ku-  
rume-cho, Kita-Tama-gun,  
Tokyo (0424-71-2905)

東京都北多摩郡久留米町小山96  
ウイグルウォース

Wildermuth, Rev. and Mrs.  
Wesley (Margaret), 1952,  
OMS—1648, 1-chome, Me-  
gurita, Higashi Murayama-  
shi, Tokyo (0423-91-3072)

東京都東村山市廻田町1丁目  
1648 ウォルダームス

Wilhelmsson, Miss Thyra,  
SFM—434-4 Ogasahara, Ku-  
shigata-machi, Yamanashi-  
ken (05528-2-0639)

山梨県御形町小笠原434-4  
ウイルヘルムソン

Wilkinson, Mr. and Mrs. David  
(Georgalyn), 1964, FEBC—  
16-7, 3-chome, Nishigahara,  
Kita-ku, Tokyo (919-4277)

東京都北区西ヶ原3丁目16番7号  
ウイルキンソン

Wilkinson, Mr. and Mrs. Ted,  
1963, WMC—207, Nishi Ho-  
ribata, Akamatsu-cho, Saga-  
shi

佐賀市赤松町西堀端207  
ウイルキンソン

Williams, Miss Jean (Ph.D.),  
CN—Box 4, Yotsukaido,  
Imba-gun, Chiba-ken (0472-  
82-2234/2428)

千葉県印旛郡四街道郵便局私書  
箱4号 ウィリアムス

Williams, Rev. Philip (Ph.D.)  
and Mrs. Mary (Rev.), 1950,  
IBC(UCBWM)—28 Uwa-  
cho, Komegafukuro, Sendai-  
shi (0222-22-6812)

仙台市米ヶ袋上町28  
ウィリアムス

Williams, Mr. Roger D., 1966,  
JEB—11 of 6, Sumaura-dori,  
6-chome, Suma-ku, Kobe-shi  
(078-71-5651)

神戸市須磨区須磨浦通6丁目6〜  
11 ウィリアムズ

Willis, Miss Carolyn J., 1959,  
OMF—Minami 1-chome, Hi-  
gashi 2-jo, Sunagawa-shi,  
Hokkaido

北海道砂川市東2条南1丁目  
ウィリス

Willman, Miss Bärbel, 1960,  
GAM—Kenmachi, Kasama-  
tsu-machi, Hashima-gun, Gi-  
fu-ken (3655)

岐阜県羽島郡笠松町県町  
ヴィルマン

Willms, Mr. and Mrs. Peter A.  
(Mary), 1953, BIC—Naka-  
mura, Yoshiki, Yamaguchi-  
shi, Yamaguchi-ken (08392-  
2-6609)

山口県山口市吉敷中村  
ウィルムス

Wilson, Rev. and Mrs. Ken-  
neth W. (Eleanor), 1960,  
PCUS—16, Higashi-Tsuta-  
machi, Kitashirakawa, Sa-  
kyo-ku, Kyoto-shi (075-78-  
4943)

京都市左京区北白川東葛町16  
ウィルソン

Wilson, Mr. and Mrs. Wesley  
(Golda), 1956, TEAM—Fur-  
lough

Wimberley, Rev. and Mrs.  
Lewis, 1966, EFCM—1198-C  
Karuizawa-machi, Nagano-  
ken

長野県軽井沢町1198-C  
ウィムベリー

Wind, Miss Gisela, 1965, WEC  
—569 Kondō, Gokasho-cho,  
Kanzaki-gun, Shiga-ken  
(Ishizuka 47)

滋賀県神崎郡五箇荘町金堂569  
ヴィンド

Wine, Mr. and Mrs. Victor K.  
(Betty J.), 1950, JFM—Box  
9, Kashi-hara-shi, Nara-ken;  
880, Mise-machi, Kashi-hara-  
shi, Nara-ken

奈良県橿原市見瀬町880番地  
ワイン

- Winemiller, Rev. and Mrs.**  
Paul L. (Katherine), 1960,  
LCA—42, 2-chome, Tama-  
cho, Fuchu-shi, Tokyo (0423  
-62-4228)  
東京都府中市多磨町2丁目42  
フィンミラー
- Wingfield, Mr. and Mrs. Al-**  
bert (Marjorie), 1964, MSL  
—Lutheran House, 39-2, 1-  
chome, Tama-machi, Fuchu-  
shi, Tokyo (0422-43-5570)  
東京都府中市多磨町1丁目39-2  
ルーテル・ハウス  
ウィグフィールド
- Winn, Rev. and Mrs. Paul**  
(Anne), 1959, IBC(UPC)—  
Muromachi-dori, Imadegawa  
Agaru, Kamikyo-ku, Kyoto-  
shi (075-43-5940)  
京都市上京区今出川上ル室町通  
ウィン
- Winroth, Mr. Alfred J., 1954,**  
IND—2215 Kumisawa-cho,  
Totsuka-ku, Yokohama-shi  
(045-88-0881)  
横浜市戸塚区国沢町2215  
ウィンロス
- Winsjansen, Miss Kirsten,**  
1965, FCM—Box 5, Mikuni-  
machi, Fukui-ken  
福井県三国町郵便局私書箱5号  
ウィンジャンセン
- Winters, Rev. and Mrs. G. J.**  
(Virginia), 1952, ABWE—  
1551 Oaza Nata, Fukuoka-  
shi, (092-966-2444)  
福岡市大字奈多1551  
ウィンタース
- Winther, Rev. J. M. T., 1898,**  
LCA Retired—3, 2-chome,  
Nakajima-dori, Fukiai-ku,  
Kobe-shi (078-2-3601)  
神戸市葺合区中島通2丁目3  
ウィンテル
- Winther, Miss Maya, 1947,**  
LCA—6-15, 2-chome, Mizu-  
noe-cho, Saga-shi, Saga-ken  
(09522-3-4010)  
佐賀県佐賀市水の江2丁目6-15  
ウィンテル
- Winton, Miss Margaret, 1966,**  
PEC—Rikkyo Daigaku, 34-  
1, 3-chome, Nishi Ikebukuro,  
Toshima-ku, Tokyo (983-  
0111/2250)  
東京都豊島区西池袋3丁目34-1  
立教大学  
ウィントン
- Wipf, Miss Lucille, 1960, NAB**  
—c/o Ise Baptist Church,  
175 Tsujikume-machi, Ise-  
shi, Mie-ken  
三重県伊勢市辻久留町175  
伊勢バプテスト教会内  
ウィフ
- Wohlgemuth, Rev. and Mrs.**

- Ivan (Jean), 1963, MBM—32 Higashi-machi, Shimo Oichi, Nishinomiya-shi, Hyogo-ken (Furlough from December 1967)  
兵庫県西宮市下大市東町 32  
ウォールゲムズ
- \*Wolff, Diakoniesse Hanni, IND—Juji no sono, Hahan-no-Ie, Mikatabara-cho 3015, Hamamatsu-shi (145)  
浜松市三方原町 3015  
十字の園ディアコニッセ母の家  
ウォルフ
- Wood, Rev. and Mrs. Robert W. (Mary), 1949, IBC (UCBWM) — Futatsujime, Nishi-iru, Karasumaru, Imadegawa-agaru, Kamikyo-ku, Kyoto (075-44-8912)  
京都市上京区今出川上ル烏丸西入ル二辻目  
ウッド
- Wooden, Rev. and Mrs. Floyd, BMMJ—25, Maeyama, Odakura-shinden, Nishigomura, Nishishirakawa-gun, Fukushima-ken  
福島県西白河郡西郷村小田倉新田前山 25  
ウッデン
- Wood-Robinson, Rev. and Mrs. David M. (Jane Robinett), 1958, CMS—Shoin Junior College, Nakajima-dori 1-chome, Fukiai-ku, Kobe-shi (078-22-5980)  
神戸市葺合区中島通り 1 丁目  
松蔭短大      ウッドロビンソン
- Woods, Miss Elaine, 1962, OMF—Furlough to March 1968: 9 Panmure Place, Woodville North, S. A. Australia
- Woollett, Mr. and Mrs. John (Kay), CBFMS—Kayanomi, Hoiku-cho, Kujo, Kesenuma-shi, Miyagi-ken  
宮城県気仙沼市九条  
かやのみ保育所      ウーレット
- Worth, Mr. Donald C. (Ph.D.) and Mrs. Ardyce, 1954, IND-ICU—I.C.U., 1500 Osawa, Mitaka-shi, Tokyo (0422-43-3131)  
東京都三鷹市大沢 1500  
国際基督教大学内      ウォース
- Wright, Rev. Morris J. Jr., (Joyce), 1950, SB—18-6, Kamiyama-cho, Shibuya-ku, Tokyo (467-6469)  
東京都渋谷区神山町 18-6  
ライト
- Wyatt, Miss Clare E.M., USPC—130, Minami Senju 5-chome, Arakawa-ku, Tokyo



(807-9937)

東京都荒川区南千住 5 丁目 130  
ワイアット

**Wyatt, Mr. and Mrs. John,**  
1967, CC—Ibaraki Christian  
College, 4048 Kuji-machi,  
Hitachi-shi, Ibaraki-ken

茨城県日立市久慈町 4048  
茨城クリスチャンカレッジ  
ワイエット

## Y

**Yakel, Miss Ella,** 1950, IND—  
62—Kariga, Marumori-cho,  
Igu-gun, Miyagi-ken  
宮城県伊具郡丸森町雁歌 62  
ヤケル

**Yarbrough, Mr. and Mrs. Ro-**  
bert (Dixie), CC—Ibaraki  
Christian College, Omika,  
Kuji-machi, Hitachi-shi,  
Ibaraki-ken (029452-2251)  
茨城県日立市久慈町大甕  
茨城クリスチャンカレッジ  
ヤーブロー

**Yasuhara, Mr. and Mrs. Ed-**  
ward, IND—39-2, 1-chome,  
Nishimachi, Otori, Sakai-  
shi, Osaka-fu

大阪府堺市鳳西町 1 丁目 39-2  
ヤスハラ

**Yoder, Miss Marjorie,** 1964,  
JMM—8-chome, Nishi 2-jo,  
Tsukisappu, Sapporo-shi,  
Hokkaido (86-4233)

北海道札幌市月寒西 2 条 8 丁目  
ヨード

**Yoder, Rev. and Mrs. Marvin**  
(Neta Faye), 1961, JMM—  
2-jo, 10-chome, Hiragishi,  
Sapporo-shi, Hokkaido (0122  
-81-1388)

札幌市平岸 2 条 10 丁目 ヨード

**Yoki, Miss Inga,** 1966, SEMJ  
—Shoe Apt., Higashi 7-cho-  
me, Kita 45, Sapporo-shi,  
Hokkaido

北海道札幌市東 7 丁目北 45  
しょうえアパート内 ヨキ

**Yonteck, Miss Barbara,** 1959,  
PCUS—Nankoryo, Kinjo  
College, Omori-cho, Mori-  
yama-ku, Nagoya-shi, Aichi-  
ken (0560-79-3086)

名古屋市守山区大森町  
金城学院 南光寮 ヤンテック

**Youmans, Miss Doris,** 1952,  
BMMJ—17-20, Kasuga-cho,  
Fukushima-shi

福島市春日町 17-20  
ユーマンズ

**Young, Mr. and Mrs. Clarence**  
(Marion), 1952, FEGC—

- 392, Nishibori, Niiza-machi, Kita Adachi-gun, Saitama-ken  
埼玉県足立郡新座町西堀 392  
ヤング
- Young, Rev. John M. L., 1948, JPM—Furlough
- Young, Miss Ruth C., 1952, OMF—Leave of Absence: 1147 Sherman St. S.E., Grand Rapids, Michigan. 45906, USA
- Youngquist, Rev. and Mrs. Harris (Judy), 1950, BGC—Furlough
- Yunker, Rev. and Mrs. Robert (Evelyn), 1953, TEAM—1-11, 1-chome, Sakura, Setagaya-ku, Tokyo (421-1059)  
東京都世田谷区桜 1 丁目 1-11  
ユンカー
- Z
- Zander, Miss Helen R., 1928, IBC(RCA)—Furlough:
- Zastrow, Miss Violet S., 1952, WEC—c/o Noma, 16 Naga-hara-cho Kami, Omi-Hachiman-shi, Shiga-ken  
滋賀県近江八幡市永原町上 16  
野間方                      ザストロ
- Zehnder, Rev. and Mrs. Tom (Jacquelyn), 1963, MSL—  
—After August, 1967: 239-B, Yamate-machi, Naka-ku, Yokohama-shi (045-64-1296)  
横浜市中区山手町 239-B  
ゼンダー
- Zeno, Rev. and Mrs. Norman, 1963, UPCM—671, 5-chome, Nukui, Kita-machi, Koga-nei-shi, Tokyo  
東京都小金井市貫井北町 5 丁目 671  
ゼノ
- Zerbe, Rev. and Mrs. Ben (Esther), 1950, MBM—Furlough
- Zimmerman, Rev. and Mrs. Charles, BMMJ—7-17, Fujita, Kunimi-machi, Date-gun, Fukushima-ken  
福島県伊達郡国見町藤田 7-17  
ジンマーマン
- Zook, Mr. and Mrs. Marlin (Ruth), 1963, BIC—Furlough: Route 3, Hannibal, Mo. 63401, USA
- Zschiegner, Rev. and Mrs. Max (Taka), 1951, MSL—301 Shiroyama Apt., 54-8, 1-chome, Nakano, Nakano-ku, Tokyo (369-7361)  
東京都中野区中野 1 丁目 54-8  
城山アパート 301                      チヒナ

- |   |  |
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| <p>Zwintscher, Rev. and Mrs.<br/>         Victor (Lucille), 1948, MSL<br/>         —4249-16, Nakazawa, Suna-<br/>         oshi, Niitsu-shi, Niigata-ken<br/>         (578)<br/>         新潟県新津市砂押中沢 4249-16<br/>         ツウインチャー</p> | <p>Zwyghuizen, Rev. and Mrs.<br/>         John (Helene), 1963, IBC<br/>         (RCA)—2018 Oaza Guji,<br/>         Tsuyazaki-machi, Munakata-<br/>         gun, Fukuoka-ken<br/>         福岡県宗像郡津屋崎町 大字 宮司<br/>         2018 ツワイグハイゼン</p> |
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## **PART V**

### **IN MEMORIAM**

Again our Lord has called some of our number unto Himself. They served on earth. They are now glorified with our Lord in heaven. In terms of immortal souls our Lord only can measure the good they accomplished while with us, but we know that witness for our Saviour is not in vain.

The harvest is great and the laborers continue to be few. We appreciate what our fellow-workers have done and what we ourselves are permitted to do. The high calling of working together with God is a privilege which arouses our gratitude. We well know that our own days are limited and it is fitting for us to pray to the Lord of the harvest that more laborers be sent that the message of salvation be made known to the many who have not yet been told of the unspeakable Sacrifice that has been made for them.

May those who have gone before us and the great work yet to be done inspire us to more zealously seek to finish the work which our Lord began.

As reported to us our fellow missionaries who have entered the fullness of life since our 1966 report are:

MRS. L. SHELTON ALLEN (Mrs. Arline Kriesen Alden), R.N., Mennonite Church, was born October 14, 1925 in Newton, Kansas, U.S.A., and died February 16, 1965 in Kansas. In Japan: 1953-1964. Served: with husband in Utsunomiya City, Tochigi Prefecture. Cause of death:

leukemia. Her husband and four small children survive her...11 years.

**MISS NORA F.J. BOWMAN**, Church of England in Canada, died March 24, 1965. In Japan: 1905-1940. Served: Director of Kindergarten Training College in Nagoya. Also served in Gifu and Toyohashi...35 years.

**MRS. BERNHARD BUSS** (Ruth G. Pinckney), Baptist, was born Oct. 12, 1907, and died July 17, 1964 in Vucalpa, Calif., U.S.A. In Japan: 1948-1958. Served: Nagano and Niigata in evangelistic work...10 years.

**MISS MARY BRAGA**, Independent missionary was born March 4, 1914, in Hong Kong, and died July 15, 1965, in Hong Kong. In Japan: 1959-1963. Served: Tokyo as teacher of music in Christian Academy in Japan...4 years.

**REV. THEODORE CHANDLER**, American Board of Commissioners was born in 1920 and was drowned Aug. 7, 1965 off the island of Maui, Hawaii, leaving a wife and three sons. In Japan: 1948-1953. Served: Doshisha University, Iwakura High School, and Kwansei Gakuin. Leaving Japan, he prepared for the ministry, served churches in Connecticut and a church on the island of Maui...5 years.

**MISS ESTELLE COE**, American Board of Commissioners, was born March 17, 1887, in Oberlin, Ohio and died July, 1966, in Claremont, Calif. U.S.A. In Japan: 1911-1933. Served: Tottori and Kobe College...22 years.

**MRS. ANNE FRANCIS DIEVENDORF**, Christian and Missionary Alliance, was born Oct. 30, 1890 in Grafton, New Hampshire, and died Dec. 28, 1965 in Toledo, Ohio. In Japan: 1922-1965. Served: Fukuyama, Hiroshima, and Matsuyama in evangelistic work and educational work...43

years.

**MRS. S.M. ERICKSON** (Lois Johnson), Southern Presbyterian, was born Feb. 20, 1881 in Taxwell, Va., and died July 2, 1966 in Riverwood, N. J. In Japan: 1905-1940. Served: with husband in Takamatsu, Shikoku. She accomplished much in literary work, and helped introduce Toyohiko Kagawa to the world...35 years.

**REV. CHARLES PERCY GREEN**, Christian and Missionary Alliance, was born in 1892 in Toronto, Canada and died Feb. 8, 1966 in Willowdale, Ontario. In Japan: 1917-1937. Served: Began work in Izumo area on the West Coast, establishing churches in Kumamoto, Daito, and Matsue...20 years.

**MISS REGNA LANDMARK HOLTHE**, Norwegian Missionary Society (Lutheran) was born in China in 1920 and died in Norway Dec. 1, 1965. In Japan: 1952-1963. Served: Nara and Osaka in work for children and students. She left Japan because of serious illness which led to her death...11 years.

**MISS OLIVE HOYT**, American Board of Commissioners, was born in 1874 and died July 19, 1966, at the age of 92 in Claremont, Calif., U.S.A. In Japan: 1902-1951. Served: Kobe College and Matsuyama Girls School...49 years.

**MRS. E.T. IGLEHART**, Methodist, was born Sept. 5, 1881 in Katonah, N.Y. and died Feb. 6, 1966 in the same city. In Japan: 1907-1941. Served: with husband in Aoyama Gakuin in various activities...34 years.

**REV. LEO LAKE**, Presbyterian, was born 1886 and died Sept. 19, 1965 in Quarts, Calif. In Japan: 1916-1941. Served: Hokkaido in evangelistic work...25 years.

**MISS ELLA LEDIARD**, United Church of Canada, was born June 26, 1883 at Hillsburg, Ontario and died Jan. 4, 1966. In Japan: 1916-1942. Served: Ueda, Nagano, Kanazawa in evangelistic and kindergarten work...26 years.

**DR. JOE J. MICKLE**, Methodist, was born June 23, 1898 in Celeburnia, Texas, and died June 15, 1965. In Japan: 1921-1941. Served: Kwansei Gakuin. After leaving Japan he served as president of Centenary College, Shreveport, La... 20 years.

**MR. CHARLES I. MILLER**, Church of the Nazarene, was born Jan. 30, 1936 in Charleston, W.Va. and died July 15, 1966, in an airplane crash on Oshima Island. In Japan: 1961-1966. Served: Chiba College. His wife and four children survive him...5 years.

**MRS. HOWARD OUTERBRIDGE**, United Church of Canada, was born April 29, 1887, and died Nov. 4, 1965, in Hamilton, Ontario, Canada. In Japan: 1910-1956. Served: with husband in Hamamatsu and Kwansei Gakuin...46 years.

**MRS. ESTHER PILCHER**, Methodist (IBC), died Sept. 28, 1965. In Japan: 1958-1962. Served: Kwansei Gakuin and Palmore Institute...4 years.

**REV. DARREL M. QUIGLEY**, Japan Mission of The Lutheran Church, Missouri Synod, died August 8, 1966, while attempting to rescue a senior high school student caught by high waves on a Hokkaido beach. In Japan: 1959-1966. Served: Hokkaido. His wife and children survive him...7 years.

**MISS HILDA ROBINSON**, Anglican Church in Canada, was born 1893 in Japan, and died March 19, 1965. Served: Gifu,

Niigata, and Nagoya.

**MRS. HILDUR MARIYA SAVOLAINEN** (nee Karlund), wife of Rev. Johannes Victor Savolainen whose obituary was previously reported, was born Sept. 25, 1884, and died March 12, 1966, in Finland. In Japan: 1907-1951 with extended absences. Served with husband: Tokyo, Kami Suwa, Shimo Suwa, Sapporo, Asahigawa...18 years.

**REV. WILLIAM SEIPLE**, Ph.D., Evangelical and Reformed Church was born 1877 in Allentown, Pa., U.S.A. and died Sept. 5, 1965, in Cookeysville, Md. In Japan: 1905-1941. Served Tohoku Gakuin in Sendai and in the Japan Theological Seminary (Kyodan) in Tokyo. After leaving Japan he served as translator of Japanese, German, and other languages for the Federal Bureau of Information in Washington 36 years.

**REV. FRANK HERRON SMITH**, Methodist, was born March 6, 1879, in Viola, Ill., and died Aug. 6, 1965, in Los Altos, Calif., U.S.A. In Japan and Korea: 1905-26. Served: Nagoya, Nagasaki, as principal of Chinzei Gakuin, and Seoul, Korea, in evangelistic work. After leaving the Orient he became Superintendent of the Pacific Japanese Annual Conference of the Methodist Church, with residence in Berkeley, Calif. In 1926 he was decorated by the Emperor with the order of the Rising Sun in recognition of his efforts in behalf of peace between Japan and Korea ...21 years.

**MRS. ROY E. TEELE**, Methodist, was born June 10, 1915, and died Sept. 25, 1965. In Japan: 1950-1960. Served: Kwansei Gakuin...10 years.

**MISS ELIZABETH UPTON**, Protestant Episcopal Church, U.S.A., an independent missionary, was born Aug. 24, 1880,



in Brunswick, Maine, and died July 2, 1966 in Moroyama, Saitama Prefecture. In Japan: 1908-1966. Served: Kawagoe...58 years.

**MRS. JOHN M.L. YOUNG** (Jean Elder Young), Evangelical Church, Synod of North America, was born Jan. 26, 1912, in Toronto, Canada and died Jan. 25, 1966, in Wilmington, Delaware, U.S.A. In Japan: 1948-1965. Served: with husband in the Japan Christian Theological Seminary, Tokyo...17 years.

**MISS ELINOR ZIPF**, United Church Board, was born 1918 and died Oct. 28, 1965 in Cleveland, Ohio. In Japan: 1948-1951. Served: Sendai as teacher...3 years.

We report 26 deaths. If the one whose length of service is unknown served the average of the others we note an aggregate of 598 years, with an average of 22.1 years each.

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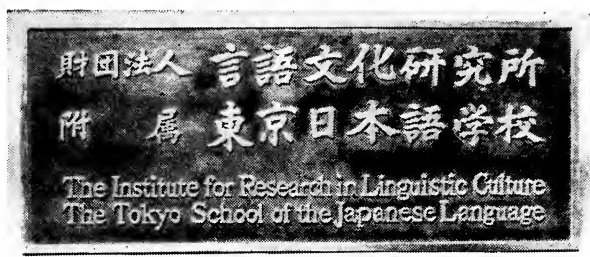
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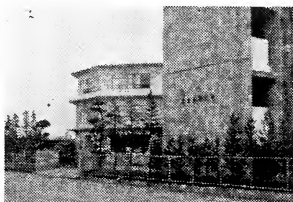
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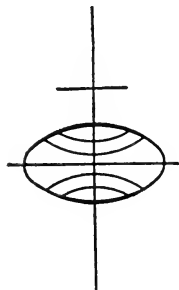
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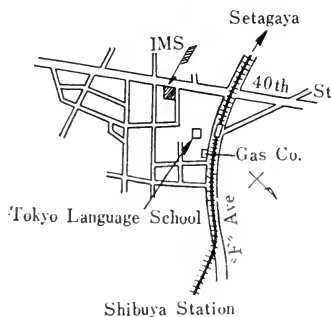
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